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# Pantheisticon :

OR, THE

## F O R M

Of Celebrating the

### *Socratic - Society.*

Divided into THREE PARTS.

Which Contain,

- |   |  |
|---|--|
| I. The MORALS and<br>AXIOMS of the<br>PANTHEISTS;<br>or the BROTHER-<br>HOOD. | II. Their Deity and<br>Philosophy.<br>III. Their Liberty, and<br>a Law, neither de-<br>ceiving, nor to be<br>deceived. |
|---|--|

To which is prefix'd

A DISCOURSE upon the Antient and  
Modern Societies of the LEARNED, as also  
upon the Infinite and Eternal UNIVERSE.

And subjoined,

A short DISSERTATION upon a Two-fold  
Philosophy of the PANTHEISTS, that is to be fol-  
lowed; together with an Idea of the best and most  
accomplished MAN.

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Written Originally in LATIN, by the INGENIOUS  
Mr. JOHN TOLAND.

And now, for the first Time, faithfully rendered into  
ENGLISH.

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L O N D O N :

Printed for SAM. PATERSON, at *Shakespear's-Head*,  
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Printed by

F. O. R.

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\* *Janus Junius Eoganefius,*

TO THE

LEARNED and INGENIOUS

R E A D E R.



*S* one, who has the Interest  
of Mankind greatly at  
Heart, and as a strict  
Votary of the eternal  
Truth, I present to you,  
(candid Reader) a New Fellowship and  
A 2 New

\* Mr. Toland was born in the most Northern Peninsula of Ireland, in the Isthmus of Londonderry. — That Peninsula was originally called, *Inis-Eogan*, or *Inis-Eogain*; but it is now called, *Inisfen*, or *Inis-Owen*. He was christened *Janus Junius*, whence he calls himself *Janus Junius Eoganefius*. — See Memoirs of his Life and Writings.

## To the READER.

New Regulation; *by the embracing of which, you shall not only become better and wiser, but even live a Life of Joy, a Life of Happiness and Contentment. By what Chance, or Care, these Things have been now brought to Light, it neither is my Business to tell you, nor does it concern you to know. For to form a competent Judgment of them, our sole View must be directed towards themselves, we must even consult nothing but themselves, as no extrinsic Estimation, much less Authority, can enhance their Value. The Generality of Mankind is averse from Knowledge, and vents Invectives against its Partizans; but as Seneca nobly instructs us, To use our utmost Efforts, that Cattle-like, we might not follow the Herd of those that go before; going not where we should go, but where they go. And in a few Lines after, Since every Man chuses rather to believe than judge, Life then is never brought to a Scrutiny, Credulity has*  
always

De vita  
beata,  
Cap. 1.

## To the READER.

always the Ascendant, Error handed down from Father to Son embarrasses our Thoughts in its Mazes, we give headlong into it: In a word, it is the dull Infatuation of being led by the Examples of others, that exposes us to Ruin. *What therefore remains to be done?* We shall be in Safety, (*says Ibid. Cap. he*) if we separate ourselves from the<sup>2.</sup> Multitude; for the Multitude (*as the same Author inculcates a little after*) is a Proof of what is worst. And nothing is so vulgar, (*in the Opinion of Tully*) as to have no Relish for Knowledge.

De divi-  
nat. lib. 2.  
Cap. 39.

Philosophy (*to make still Use of Tully's Words*) contents itself with a few Judges; it designedly shuns the Multitude, as conscious of its Jealousy and Hatred; so that should one undertake to vilify and cast an Odium upon Philosophy in general, he may do it with the Approbation of the People; or, should

Tusc. Dis-  
put. Lib.  
2. Cap. 1.

## TO the READER.

should he strive to attack the Philosophy that we adhere to, he may find great Resources in the Systems of other Philosophers. *For your Part, Reader, if you chuse to follow Reason, rather than Custom, for your Guide, you shall repute all Human Casualties to be placed in a Degree far beneath you; you shall patiently take up with your Lot, whatever it is; you shall keep at a Distance from you foolish Ambition, and gnawing Envy; you shall despise perishable Honours, being to perish yourself in a short Time; you shall lead a peaceable and pleasant Life, neither admiring nor dreading any Thing; and you shall deservedly apply to yourself these Verses of Virgil,*

Georg.

Lib. ii,

Ver. 490:

Felix qui potuit rerum cognoscere causas,  
Atque metus omnes & inexorabile fatum  
Subjecit pedibus, strepitumque Acherontis  
                    avari.

— Blest

To the READER.

————— Blest the Man !  
Who could of Things the secret Causes  
trace ;  
And cast all Fears, and Fate's unmoved  
Decree,  
And roaring *Acheron*, beneath his Feet.  
TRAPP.

*Be such by reading this PANTHEIS-  
TICON : And when you know that it is  
a Philosophical, and not a Theological  
Description, that's here given of the So-  
city, (for there's a wide Difference be-  
tween unfolding Nature's Mysteries, and  
discoursing on Religion) I shall bid you  
be wise, and*

Farewell.



To the READER.

Bliss the Man!

Who could of Things the fairest Canker

Trace;

And call all Tears, and Fate's unmoved

Decree,

And joining Adam, beneath his Feet.

THAT

Be found by reading this PANTHER'S

TRICKS: And when you know that it is

a Philosophical, and not a Theological

Distinction, that's the sign of the 20-

th Century: And that's a real Distinction be-

cause, as I have said, I have said, and

as I have said, I have said, and as I have said,

as I have said, I have said, and as I have said,

as I have said, I have said, and as I have said,

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OF THE  
ANTIENT and MODERN  
SOCIETIES  
OF THE  
LEARNED.

AS ALSO  
A DISSERTATION upon the Infinite  
and Eternal UNIVERSE.

I.



AN, as a sociable Animal,  
can neither live well, nor  
happy, nor at any rate,  
without the Help and Con-  
currence of Others; there-  
fore several Societies, nay innumerable,  
necessarily arose from the very Nature  
B of

Φρατρία,  
ἐταίρεια ἢ  
ἐταίρεια.  
Sodalitia,  
Sodalita-  
tes.

of the Thing. Husbands enter into a strict Alliance with Wives, Parents with Children, Masters with Servants, Magistrates with Subjects, and finally, from the coming together of all those Men, with their respective Families, the Union of living in Cities is formed. Some of these Societies are more, others less voluntary. The former, of which we speak here, were called by the antient *Greeks and Romans, Brotherhoods, Friendships, Fellowships, Societies*. The latter too, affect very often the same Appellation; but we are not to treat here of the Corporations of Merchants and Artizans, nor of religious Communities, and political Assemblies; such were the *Arval Brethren, Titian Companions, Augustals, Flavials, and Antoniniani*. What we speak of, are those Societies that were frequently instituted among the *Greeks and Romans*, either for the Pleasure or Instruction of the Mind. Religious Assemblies, especially if held in the Night-time, and all others, either running upon Politics, or interesting themselves in any Shape with Regard to the Commonwealth, were often restrained

ed and prohibited by the Laws; as also those solemn Regalios, many of which were celebrated on stated Days of the Year, to say nothing of the Companies of Artificers, that are vastly different from ours. This Misfortune, or Disgrace, seldom or ever befel learned Fraternities, friendly and facetious Banquets, which were called by the *Greeks*, \* *Symposia* and *Syndeipna*, by the *Latins*, † *Compotationes* and *Concœnationes*, not unlike the *Sussitia* of the *Spartans*. Each Member of the Society contributed something towards the Supper, that was to be in common; this Contribution was called by the *Greeks*, *Symbolum* or *Symbola*; by the *Romans*, to use *Cicero's* Term, *Collecta*, from whence the Entertainment itself was called, *Cœna Col- latitia*; those who contributed nothing were *Asymboli*, i. e. Scot-free. The *Symbolum* moreover was called by the

B 2

Greeks,

It may be that the Author alludes here to the Company of Free-Masons.

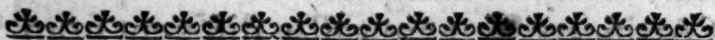
Συσσίτιον

Σύμβολον ἢ  
Σύμβολον.  
A Club.

Ἀσύμβολοι.

\* Συμπόσια, Σύνδειπνα. † Compotationes, Concœnationes, — are synonymous Terms, to signify Eating and Drinking in Community.

Greeks, † *Eranium*, the Supper *Eranos*, the Guests *Eranistæ*, and the Master of the Feast *Eranarcha*.



## II.

Ἐραῖοι.

Ἐπίστα-  
μος.Συμποι-  
αρχος;  
Στρατιγός,  
Βασιλεὺς;  
Magister  
Bibendi,  
Modipe-  
rator.

**B**UT as nothing in Nature is more beautiful than Disposition and Order, so, in all such Banquets, the Brethren, who, for the most Part, should not be more in Number than the Muses, nor fewer than the Graces, or rather the exact Number of the Planets, chuse among themselves, by casting the Dice, a *President*, who might point out for them the Order of Drinking and Argument. This *President* was also characterized with several other Titles, as the *Manager of the Club*, the *Chief*, the *Umpire*, the *King*, the *Captain-General*, the *Father of the Supper*, the *Lord of the Banquet*, the *Master of the Revels*, according to *Cicero*; and, according to *Varro*, the *Steward of the*

† Ἐράνιον ἔρανος, ἔρανισα, ἔρανάρχης. — These Words signify, also, Tribute-money, the Collectors of Taxes, Charity extended to needy Friends, and the Stone called the *Turquoise*.

the Feast. For which Reason, *Jupiter* Ἑρμῆς  
Ζεὺς.  
*Good-fellow* was worshipped under that Name, as the most equitable Mediator and Arbitrator of the Laws of social Life. Whoever is willing to know the Qualities that are requisite for a good President, must consult at leisure the fourth Question of the first Book of *Plutarch's Symposia*, for they regard rather the Laws of Drinking than Argument. Now as these Banquets were *seasonable* or *unseasonable*, more or less delicate and sumptuous, those which *Hermogenes* calls, *Socratic Entertainments*, Συμπόσια  
Σωκρατικά. easily bore the Sway over all others, and were justly more commendable. We have a Specimen of them in the Writings of the two most excellent Disciples of the divine *Socrates*, to wit, *Plato* and *Zenophon*.



## III.

OUR Age likewise has produced not a few, who, at Table, desirous to dispute freely, and with less Restraint, upon any Topic whatsoever, instituted

instituted Entertainments, not unlike those of the *Socratics*, and even called them, not improperly, *Socratic Societies*. Most of these are Philosophers, or, at least, in a Degree bordering upon Philosophers: Bigotted to no one's Opinion, nor led aside by Education or Custom, nor subservient to the Religion and Laws of their Country; they freely and impartially, in the Silence of all Prejudices, and with the greatest Sedateness of Mind, discuss and bring to a Scrutiny all Things, as well sacred (as the saying is) as prophane. They are called, for the most Part, *Pantheists*, upon Account of an Opinion concerning GOD and the UNIVERSE, peculiar to themselves; but diametrically opposite to the *Epicureans*, *Chaologists*, and *Oneiropolists*, as they acknowledge no first Confusion, no Fortune, much less Chance, to be the Maker of the World. Notwithstanding they deliver their Sentiments, concerning the Cause and Origin of Things, in Conjunction with *Linus*, the most antient, most authentic, and revered Oracle of mysterious Science, saying,

In the Analogy of the Term, the *Pantheists* are more opposed to *Atheists*; but Use, that great Master of Language will have it otherwise.

All

† *All Things are from the Whole, and the Whole is from all Things.*

This short Sentence, which they always have in their Mouth, requires to be fully explained, wherefore we shall here briefly clear it up, by adjusting exactly Words to Things.

*They assert that the Universe (of which this World we behold with our Eyes is but a small Portion) is infinite both in Extension and Virtue, but one, in the Continuation of the Whole, and Contiguity of the Parts: Immoveable according to the Whole, as beyond it there's no Place or Space, but moveable according to the Parts, or by Distances in Number infinite: Incorruptible and necessary both Ways, to wit, eternal in Existence and Duration: Intelligent also by an eminent Reason, and not to receive its Denomination from our intellectual Faculty, unless by a slight Similitude: Finally, whose integrant Parts are always the same, and constituent Parts always in Motion.*

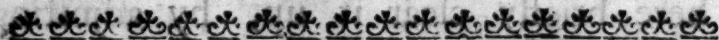
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† Ἐκ πάντων δὲ τὰ πάντα, καὶ ἐκ πάντων τὸ πᾶν ἐστίν. — All Things are from the All, and the All is from all Things. STOR. Eclog. Phys.

All

I could not express these Things in so concise a manner, with greater Perspicuity, yet for the further Satisfaction of the Reader, I shall animadvert upon them, one after another.



## IV.

**F**ROM that Motion and Intellect that constitute the Force and Harmony of the infinite Whole, innumerable Species of Things arise, every Individual of which is both a Matter and Form to itself, Form being nothing else than a Disposition of Parts in each Body. From whence therefore we may conclude, that the best Reason, and most perfect Order, regulate all Things in the *Universe*, in which there are infinite Worlds, distinguished from one another, as other Parts by their peculiar Attributes, although, with Regard to the Whole, there are no Parts really separate. Things moving by Parts in no wise take away from the Perfection of the *Universe*, as thereby new Perfections are produced, by a never-ceasing Principle

ciple of Generation. Neither is the constant Dissolution of many Things, that result from those Parts, an Hindrance to its Perfection, inasmuch as this is a Point of the greatest Perfection; for nothing of the Whole perishes, but Destruction and Production succeed each other by turns, and all by a perpetual Change of Forms, and a certain most beautiful Variety and Vicissitude of Things, operate necessarily towards the Participation, Good, and Preservation of the Whole, and make, as it were, an everlasting Circulation.

That  
grow to-  
gether  
from those  
Parts.

\* That celebrated Darling of the Muses was of Opinion, *That from One all Things are made, and shall be reunited to the same.* Finally, the Force and Energy of the Whole, the Creator and Ruler of All, and always tending to the best End, is GOD, whom you may call the *Mind*, if you please, and *Soul* of the Universe; and hence it is, that the *Socratic Brethren*, by a peculiar

C

liar

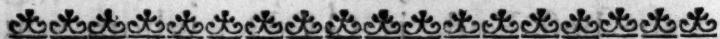
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\* Diogen. Laert. in proœmio, Sect. 3. Εξ ἑνὸς τὰ πάντα γενέσθαι, καὶ εἰς ταῦτον ἀναλίσθαι. Out of One all Things sprung, and are to be dissolved into, and confounded with, the same again.

Cosmo-  
pœia.

In Isai.  
lxvi. 1.

liar Term, as I said before, are called PANTHEISTS; this Force, according to them, being not separated from the *Universe* itself, but by a Distinction of Reason alone. *Gregory of Ariminum, Occhamus, Cajetanus, Thomas Aquinas* even, who was canonized, to pass by Others, thought not that they contradicted the *Mosaic Formation of the World*, neither do I, when they taught, *That God was the eternal Cause of the eternal World, and that all Things, from all Eternity, flowed from God without a Medium*; but *Jerom* thinks finely upon the Matter, where he says, *That God is infused and circumfused, both within and without the World*. And this is the Sentiment of the antient Philosophers, especially of the *Pythagorics*.



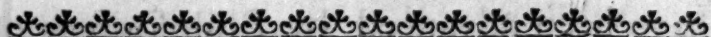
V.

**T**O set still, in a clearer Light, the Manner of the PANTHEIST'S Philosophizing, I say, that the first Bodies, or the Elements (if I am allowed the Expression of the Elements) are most

most simple, and actually indivisible, infinite too in Number and Species, and that all Things are made out of their Composition, Separation, and various Mixture, but with proper Measures, Weights, and Motions; to wit, with a mutual and mechanic Proportion and Disproportion of Parts in their Nature moveable, and with a mutual Determination of concurring and impelling Bodies, which without any Void are divided into their own Elements. There is no Intermision of Determinations, inasmuch as there is no Space void, Vacuum. nor a last Barrier. For the commonly received Axiom in Schools, viz. *There's no such Thing as a Progress of Motion in infinitum*, is both sophistical and false, as there are infinite Individuals, and as neither a First nor a Last can be fixed upon; and though we willingly grant, that there is no infinite Determination, or any particular Species of Motion; yet, at the same time, we make no Allowance for a first corporeal Moveable, or an immovable Center of the Universe, or even a Center of the Universe, in any Sense whatsoever. As to

the Devices of *Epicurus*, who asserted, *That these Things were cemented, and concreted together, by rough and smooth, and hooked and crooked Bodies, not forgetting the Interposition of his Void,* we shall leave them to himself, with his fortuitous Concourse of Atoms, and Declination of the same not extrinsically determined; acting, perhaps, something in his Distances between divers Worlds; that we should not dwell long upon the eternal Descent of Atoms to a Line, and such like Paralogisms, when in an infinite Space, neither the highest nor the lowest, nor the middle nor the last, can be conceived. Internal and universal Action, the chiefest of all Motions, is circumscribed by no Limits, the *Universe* itself being unlimited, wherefore there will be no Absurdity in establishing an infinite Action; but all particular Motions mutually terminate, restrain, retard, or accelerate themselves, according to the Manner and Strength of every Resistance or Impulse. Our Design does not permit us to dispute here, either upon the mutual Action of the Globes against themselves, or upon Arguments

guments in Defence of a Void, which have been advanced by Philosophers of no small Repute. Whoever feeds his Fancy with these Notions, let him consult the great *Newton*. In compounded Bodies are contained, as we said, Particles of every Species, that cannot be cut or parted, this or that Species having the Ascendant, for *the more there is in a Thing of the Substance of another*, (according to the old Maxim) *the more it will derive from it its Appellation*; so that, it comes to pass, that there's no real Innovation in the World, except the sole Permutation of Place, from whence proceed the Production and Destruction of all Things, *to wit*, by Generation, Encrease, Alteration, and such like Motions. For all Things, as we already remarked, are in Motion, and all Diversities whatsoever are so many Names for particular Motions, not one single Point in Nature being absolutely at rest, but only with regard to other Things, Rest itself being truly and essentially a Motion of Resistance.



## VI.

**T**H O U G H T, which we must not omit speaking of, is a peculiar Motion of the Brain, the proper Organ of this Faculty ; or rather a certain Part of the Brain continued in the \* Spinal Marrow, and in the Nerves with their † Membranes, constitutes the principal Seat of the Soul, and performs the Motion both of Thought and Sensation ; which vary wonderfully, according to the different Structure of the Brain, in all Kinds of Animals. As to other Movements of the Body, performed by the Means of the Nerves, we undertake not here to speak of them.

The Ethereal Fire environing all Things, and therefore supreme ; permeating all Things, and therefore intimate, of which a Kitchen Fire is a certain analogical and imperfect Similitude ; the

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\* The Spinal Marrow that begins in the Brain, and runs along the Ridge of the Back.

† *Meninx*, a thin Membrane which incloseth the Brains, whereof there are two, the one thicker, called *Dura Mater*, the other thinner, called *Pia Mater*.

the Ether, I say, by a wonderful Structure of the Brain thereunto adjusted, and by exterior Objects that act on the Brain, through the Means of the Nerves of the Senses, and excite therein various Imaginations, duly executes all the Machinery of Conception, Imagination, Remembrance, Amplification, and Diminution of Ideas. It is this Fire alone, more fleet than Thought itself, and by far more subtil than any other Kind of Matter, which can with so quick a Motion run over the tended Cords and Ligaments of the Nerves, and variously agitate them, according to the different Impressions of Objects upon the Nerves. What is more, the Ether is a reviving Fire, infusing a sweet and gentle Warmth, not burning, not dissipating, not consuming as ordinary Fire. \* *It rules all Things,* (says the Author of the Treatise upon Diet) *it disposes of all Things, according to Nature, without Noise, and im-*

Filaments  
Threads

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\* — ὡς ὅπερ πάντων επικρατέεται, διέπον ἅπαντα κατὰ φύσιν, ἀψοφον καὶ ὄψει καὶ ψαύσει: ἐν τούτῳ ψυχὴ, νδός, φρονήσις, αὐξήσις, κίνησις, μείωσις, διάλλαξις, ὕπνος, ἐγρήγορις: τοῦτο πάντα διὰ παντὸς κυβερνᾷ; καὶ τὰς καὶ ἐκεῖνα οὐδέποτε ἀτρεμίζον. Lib. i. Sect. 11.

Internal  
Opera-  
tions.

*imperceptible, either to the Sight or Touch. In it is Soul, Mind, Prudence, Encrease, Motion, Diminution, Alteration, Sleep, Watching, it governs All in all Things, and never suffers celestial and terrestrial Beings to be at Rest. This Fire is Horace's Particle of divine Breath, and Virgil's inwardly nourishing Spirit, heavenly Origin, fiery Vigour, and if there be any other Name, which he uses to express it. The Animal Spirits of the Moderns, and their Liquidity of Nerves, are but empty Titles, unless they denote this Fire. Now by what Means Imaginations are excited, or Ideas formed in the Brain (which Organ, as it is corporeal and very complex, it can produce nothing but what is corporeal) we made to appear in our second Book of *Esoterics*, where we demonstrated that all Ideas whatsoever are corporeal. Wherefore rejecting the Notions of some, who figure to themselves the † *Diaphragm*, to be the Seat of the Soul, or the Heart, or Liver, or other Parts;*

*It*

---

† The Membrane that parteth the Heart and Lungs from the other Intrails.

\* *It behoves Men to know, (says Hippocrates, or rather Democritus, in that valuable Treatise upon the Falling Sickness) that no other Part but the Brain affords us Pleasures, as Mirth, Laughter, Diversion; and, on the other Hand, Grief, Anxiety, Sadness, and Mourning: By its Means we become wise, and understand, and see, and hear, and know what's base and honest, good and bad, agreeable and disagreeable, discerning some of them by Rule, and perceiving others by the Advantage that is annexed*

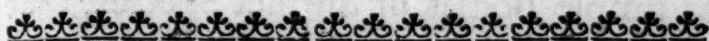
Quod Sacrae Partis, i.e. Animi fit. Sacer Morbus, so called.

D

to

\* Εἰδέναι δὲ χρὴ ἀνθρώπους, ὅτι ἐξ οὐδενὸς ἡμῖν αἰ ἡδοναὶ γίνονται. καὶ αἱ εὐφροσύναι, καὶ γέλωτες, καὶ παῖδια, ἢ ἐντεῦθεν: καὶ λύπαι, καὶ ἀνία, καὶ δυσφροσύναι, καὶ κλάυθμοι. Καὶ τούτῳ φρονεῖμεν μάλιστα καὶ νοεῖμεν, καὶ βλέπομεν, καὶ ἀκούομεν, καὶ γινώσκουμεν τὰτε ἀσχρὰ καὶ τὰ καλὰ, καὶ τὰ κακὰ, καὶ ἀγαθὰ, καὶ ἡδέα καὶ αἰδέα; τὰ μὲν νομῶ διακρίνοντες, τὰ δὲ τῷ συμφεροντὶ αἰσθανόμενοι. Τῷ δὲ τὰς ἡδονὰς καὶ τὰς αἰδέας τοῖσι καιροῖσι διαγινώσκοντες, καὶ οὐ ταυτὰ ἀρέσκει ἡμῖν. Τῷ δὲ αὐτῷ τούτῳ καὶ μαινόμεθα καὶ παραφρονέομεν, καὶ δέιμαλα καὶ φοβοὶ παριστάναι ἡμῖν, τὰ μὲν νύκτωρ, τὰ δὲ μεθ' ἡμέρην; καὶ ἐνύπνια καὶ πλανοὶ ἀκαίρη, καὶ φροντίδες οὐχ ἱκνούμεναι, καὶ ἀγνοσίαν τῆ καθεστώτων, καὶ αἰδέῃ, καὶ ἀπειρίῃ. Καὶ ταῦτα πᾶσχομεν ἀπὸ τῆ ἐγκατάλειπτον πάντα, ὅταν ἔτῃ μὴ υγιάνῃ; ἀλλ' ἢ θερμότερον τῆς φύσεως γενήται, ἢ ψυχρότερον, ἢ ὑγρότερον, ἢ ξηρότερον, ἢ τι ἄλλο πεπόνθη παρὰ τὴν φύσιν, ὃ μὴ εἰώθη. Sect. 16. The Sections 17 and 19 should also be read, or rather the whole Book.

to them: By the same, in their proper Times, we distinguish Pleasures from what are not so, and the same Things please us not always: By the same we grow delirious and run mad, we nurse Terrors and Fears, some haunting us by Night, others by Day, our Thoughts are taken up with Dreams, we give into unseasonable Errors, we are possessed by empty Cares, we are ignorant of Standers-by, and we fall into a Difuse and Forgetfulness of Things. All this is occasioned by the Brain, when it is not in its due Position; that is to say, when it is not sound, but is hotter or colder, moister or dryer, or, in fine, suffers any Thing contrary to what is natural or usual. The Tongue is not more the Organ of the Taste, than the Brain is that of Thought: But let our Discourse return to the Place from whence it has digressed.

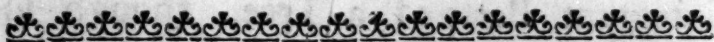


## VII.

**T**HE Seeds of all Things, begun from an eternal Time, are composed out of the first Bodies, or most simple Principles, the four commonly received Elements being neither simple nor sufficient: For in an Infinity all Things are infinite, nay even eternal, as nothing could be made out of nothing, and therefore we may conclude, that the organic Structure of Seeds could not be formed out of any Concourse of Atoms, or any Species of Motion whatsoever. To illustrate this Tenet by some Example or other, the Seed of a Tree is not alone in Power a Tree, according to the Notion of *Aristotle*; but a real Tree, in which are all the integrant Parts of a Tree, though so minute, as not to be perceived by the Senses without Microscopes, and not even then, but in a very few Things. All that this Tree wants is a fuller Distinction and Magnitude of Parts, which is gradually acquired by the Application

*Potentia,*  
capable of  
becoming  
a Tree,  
or in a  
Possibility  
of being a  
Tree.

of simple Bodies of distinct Species, that are, as so many constituent Parts, necessary to the Nourishment and Increase of that simple Body. Therefore no Species of Trees perishes, in as much as the Seeds, in which it lives, always remain alive, and should they be received in a proper Place, forthwith they imbibe a more distinct Conformation, Nutrition, Augmentation, and by Degrees arrive at a due Perfection. The same may be said of the other Species of the *Universe*, not only of Animals and Trees, but also of Stones, Minerals, and Metals, which are not less vegetable and organic, having their own Seeds, formed in their own Matrix, and encreasing with a peculiar Nutriment, as well as Men, Quadrupedes, Reptiles, Birds, Fishes, and Plants.



## VIII.

**T**IS true, Philosophers, for the most Part, are of Opinion, that Gold, Crystal, &c. are similar, or Bodies

dies of like Nature and Parts, made up of an external Apposition, or any other Way, because they appear so to the Senses. But the *Pantheists* think, that they consist of dissimilar Parts, from whose Comprehension, (this, or that having the Ascendant, as a Principle of Composition,) arises the Body called *Homœomeres*. There is no such Thing to be met with as a similar mixed Body, no not even in Metals and Stones, for Chymists demonstrate, that such Bodies are cemented by a manifold growing together of several Substances; for which Reason, from Gold, than which nothing seems to be more similar, they extract Sulphur, Quick-silver, Earth, and other Things, that go to the Composition of this noble Metal, though not all Things, as this would exceed the Bounds of human Industry. In Stones and Metals we may behold sundry Shapes of Veins, such as the Shoots, as it were, of Branches and Roots, spread far and wide, which they have in their Mines and Quarries; from whence, (to appropriate to myself the Words of a certain Philosopher) a friendly

ὁμοιομερές.  
Homœo-  
meria.  
Lucr. i.  
830. A  
Likeness  
of Parts.

ly Aliment gently \*filtrates, first through Passages more lax, afterwards gradually through more narrow ones, to refine and make purer the Nutriment, and finally, an Exhalation passes through thin and hidden Pores. As the Blood flows up and down, and is driven to the Extremities of the Body, so in the Nature of Blood an alimentary Substance distills through the narrow Holes of Stones and Metals, from whence each Part, through its own Conduit, sucks in what is befitting its Nature. If such a nutritious Sap is less perceptible in them, than in the Stomach and Veins of Animals, let him remember, who requires this from Nature, that a distinct Aliment from the Parts does not appear more in Trees, whose Anatomy, notwithstanding, has been executed by several. If one should say, that in Plants there are certain Figures of a Trunk, Branches, Leaves, Blossoms, Fruit, Seeds, so also in these all this may be found, either analogous, or in a different Manner: And as Plants themselves

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\* *Prolessatur*, from whence, by an attractive Charm, or by Way of a Lure, &c. the genuine Signification of the Word.

themselves shrub not after the same Way, why then should we admire, if Things propagated under the Earth, meet with a different Kind of Life? The Man who at any Time observed innumerable Gems, beautifully distinguished by various Figures, to grow in certain Places, there's no Reason he should believe, they were less actuated with Life, than the Teeth and Bones of Animals. As every Country is not productive in every Thing, in like Manner, all Stones, and all Plants grow not every where; every Place affords not a proper Nourishment to every Particular. Marble grows here, Diamond there; one Stone puts on its due Form sooner, another Stone later; this Seed generates Pebbles, that Rocks. Stones receive an Increase and Decrease, are more or less durable, as well as all other vegetative Beings. But some are at a Stand when they perceive no Room for Nourishment and Increase through such hard Bodies, and such narrow Pores. Who (say they) can believe that the vast Bulks of Stones and Metals are nourished like Bones, and increase by Vegetation? What

What nutritious Force can soften and dilate that invincible Hardness? But (to answer them by another Question) what is admirable here, that we behold not also in the Teeth of Animals? They are harder than most Stones and Metals, notwithstanding they imbibe their Aliment through minute and imperceptible Conduits, and encrease according to every Dimension. Yet that Teeth may receive the Addition of a new Substance, 'tis necessary that each Part should be as firmly compacted, and diffused into a larger Bulk, which in like Manner would be feasible, if a Tooth was equal to a Mountain or Island. If this is no Matter of Wonder with regard to Bones, and the hardest Trunks of Trees, why, pray, should it seem next to a Prodigy with regard to Stones and Metals? As growing Trees and Trees hewed down differ, so Stones in Quarries, and Stones hewed out of them: Those are alive, and these are dead; those in their native Beds are full of Sap, these torn asunder are destitute of Moisture, and at length are reduced to Dust. In a Word, every Thing in the Earth is organic,

organic, and there is no equivocal Generation, or without its own Seed, of any Thing in Nature. Wherefore it is not without Reason, that the *Earth* should receive the Appellation of Mother \* *Panspermia*, to whom the *Sun* † *Pammestor* is a never decaying Husband; and this justifies my Answer to a *German* Inn-keeper, who impertinently importuned me to tell him, what Countryman I was? *The Sun is my Father, the Earth my Mother, the World's my Country, and all Men are my Relations.* As if an ignorant and insipid Person should accost me with this Verse out of *Homer*,

Τίς? ποθεν εἰς ἀνδρῶν? ποθι τοι πόλις? ἥδε τοχῆς?

*Who? From whence are you? Where's your City? Where was you born?*

E

IX.

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A Mixture of all Seeds.

† That insinuates all Things, A Master, from *μῆδης, Cura.*



## IX.

**T**HE *Pantbeists* maintain the *Pythagoric* Astronomy, more properly called the *Ægyptian*, or to speak with the Moderns, the *Copernican*, placing the Sun in the Center of the Planets that turn about it, among which our Earth is neither the least nor the most inconsiderable: Like unto it, there are other innumerable Earths, making their Revolutions in stated Times, according to their respective Distances about their own Suns, or fixed Stars, as they call them. The same they stedfastly hold to, with regard to Comets that describe the greatest Circles. Good Gods! whilst they devote themselves to the Study of surveying the Heavens and the Earth, what an exquisite Pleasure arises from the everlasting Courses of wandering Stars? In the Contemplation of which they calculate both the Velocity of the Lesser, and Slowness of the Greater, actuated with one and the same Motion of Nature. Hence they easily conclude, that

that there are no real Wanderings of the Planets, that none of them retrogrades, none of them stands, none of them goes out of its right Road, howsoever these Particulars might appear to the Eyes of Men. They also know exactly in what Sense antient Connoisseurs understood the Music of the Spheres: *That so great and so sweet a Sound, says Cicero, joined together by unequal Rests, though in the exactest Proportion, is the Result of the Impulse and Motion of the Orbs themselves, and mingling Sharps with Flats, constantly produces several harmonious Concerts.* The more antient and wiser Kind of Philosophers understood this, not of a flat or sharp Sound, not of the seven-fold Division and Agreement of Tones, but of the wonderful Harmony of these Motions; whilst Poets departing not from their Art, indulged their Fancy, and whilst the monstrous Forgers of solid Spheres grew delirious, and as a Punishment for their Folly, in a Manner heard the Rapidity of the Sound. How many, and what agreeable Problems are easily solved by the Pupils of the *Pantheists*! As among other Things, by what Means

Som Scip.  
Cap. v.

the slowest Star can get up to the quickest, which is not alledged here, as a Thing difficult to be explained, but that, in a few Words, I might give some Hints of their Doctrine, with regard to the *Co-incidence of Extremes*, (if I'm allowed the Term) seeing that, pursuant to the Rules of their Institutes, I am not allowed to lay open the Whole.



## X.

FROM this *Co-incidence of Extremes*, the PANTHEISTS deduce a certain Third, and truly wonderful Motion of the Earth; which is to be measured by the Progress of the Equinoctial Points (the fixed shewing it to a Demonstration) and therefore, by the slow, but continued Declination of the meridian Line. The Axis of the Earth, I say, rolls without ceasing, always parallel to itself, about the Pole of the Ecliptic, from which it is distant, in every Place, twenty-three Degrees and a half, inclining to the Plane of the Ecliptic, and the Equinoxes by Degrees proceed to the southern Parts, having

having nothing to do with the Ecliptic. Than this there cannot be a clearer Demonstration, founded upon the Observations of *Aristarchus*, *Eudoxus*, *Hipparchus*, *Ptolomy*, *Copernicus*, *Halley*, and other excellent antient and modern Astronomers; so that when the Equinoxes come to the Tropic of Capricorn, there's a Necessity of their proceeding farther to the Antartic Pole, and so afterwards by turning about to the Artic. We *Britons* in reality are more remote now from the Artic Pole, than in the Time of *Pytheas* the *Massilian*: Although the eighth Sphere is at so great a Distance from the Earth, that the Diversities, Magnitudes, and Oppositions of the celestial Appearances, described by antient Astronomers, seem not so much changed to the Senses, throughout the Course of two thousand Years and upwards; but that we have in effect come nearer to the Antartic Pole, not only the Seasons of the Year, by little and little altered by the Progress of the Equinoxes, are a Testimony; but also a milder Temperateness of the same Seasons, proceeding from hence, which

which evidently appears from History and the Authority of Observations. This third Motion (which I call Equinoctial, to distinguish it from the diurnal and annual Motion of the Earth) proceeding gradually from East to West, brings Matters so to pass, that the Sphere, called the Eighth, or the Region of visible fixed Stars, though immoveable, might seem, nevertheless, to go from West to East; so that whether the eighth Sphere moves over the Poles of the Ecliptic *in Consequentia*, or whether there is a Progress of the Equinoxes *in Antecedentia*, the Appearances will be the same, and all the same Things will affect our Sight. This Phænomenon should be explained the same Way, as the other Motions of the Earth, formerly attributed to the Sun and Planets, and it must be rescued from the Absurdities of prating Cavillers, both which we have sufficiently acquitted ourselves of, in the third Book of *Esoterics*.

κίνεσις εἰς  
ἐπόμενα  
προνυμνισ  
ἐπιμερινή.

## XI.

**A**S a natural Consequence of this equinoctial Motion, every Particle of our Globe, the same may be said of the other Planets, must, in the Course of Ages, undergo all Sorts of Adventures and Vicissitudes. *This Inclination of the Meridian, says every Pantheist, shews that the Axis of the Earth does not always pass through opposite Parts. Whence it comes to pass, that by little and little, and insensibly different and different Regions, are placed under the Axis, and the Inhabitants of the Zone, now frigid, are brought back and turned to the equinoctial Line; and, at length, the Place of the Artic Pole to the Antarctic, and the East to the West, which Herodotus, from the sacred Authority and mysterious Monuments of the Ægyptian Priests, testifies to have happened formerly twice. That is, \* the Sun twice sets*

• Εν τούτοις τούτοις τῷ χρόνῳ τετρακίς ἔλαβον ἐξ ἡδίων τὸν ἥλιον ἀνατελλῆσαι: ἐνθαυτε οὖν καταβύται, ἐνδεύτερον δὲ σκαυτελλῆσαι; καὶ ἐνδεὶν ἰνὺν ἀντελλῆσαι, ἐνθαυτε δὲ καταβῆναι.  
Lib. ii. Cap. 142.

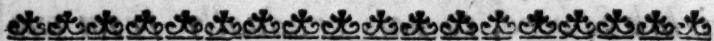
sets where it now rises, and rises as often where it now sets. This not only twice, but also innumerable Times, has happened, and will happen in the eternal Duration of Things, although such a Conversion of the Stars, and a Reduction of all Parts into the same Situation, requires a Revolution of about thirty-six thousand Years. *Copernicus*, it seems, would fain reduce this Number to twenty-five thousand Years. O how often those have been made a Jest of, who ridiculed the *Ægyptians*! whose naked Bounds they even understood not, unskilled in the purer Astronomy: I may safely call them barbarous Strollers, juggling and ensnaring the Minds of the little People with strangely monstrous Whims. *But from this Observation*, (as that most ingenious Man proceeds) *on which Mathematicians should employ all their Care and Study, we perceive a singular Understanding of Nature and admirable Providence, that the same Part of the Earth should not be condemned to so long a Cold, but that each, and every Region, might partake in its Time, of all the Aspects of the Sun; which, notwithstanding, upon*  
*account*

account of the Slowness of Motion, and the short Life of Man is not discerned. That Change of the Axis might be also a Proof of the Force, whereby the Earth directs itself to a certain Part of the eighth Sphere, to pass gradually from one to another Place of the Earth; whence there is a Necessity of the Climates of Regions being changed, and the Latitudes of Cities, and the Situation of Sun-dials placed upon the Meridian Line. Moreover, the Equinoctial Line of the Earth is changed with the Axis, and passes to another Part of the Earth; but as it is always perpendicular to the Axis, if no other Change happened, the Equinoctial Line would be still found under the Star of Aries, as it was in the Time of Eudoxus, and the Equinoctial Points would not have moved forward in Antecedentia. Notwithstanding, that this comes to pass, it is most certain, for now the largest Star in the Horn of Aries (in which, in Eudoxus's Time, the vernal Equinox was placed) with regard to the Ecliptic, has at least the Breadth of three Degrees towards Pisces; but with regard to the Equator it has such a Bending, that it

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almost

almost touches the Tropic of *Cancer*. Wherefore it necessarily follows, that the Ecliptic is changed, which was in the Time of *Eudoxus*.



## XII.

THE same Change, by an almost parallel Reason, holds good with regard to Fluids and Solids, Moisture and Dryness; for whatever is Sea now, was formerly Land, and all that is now Land, will, in time to come, be Sea, the Bulk and Aspect of the terraqueous Globe remaining always the same. This is a new Doctrine I confess, but a very true one; and of this Opinion, unless I am mistaken, was, among other Disciples of the *Ægyptians*, the *Clazomenian Anaxagoras*, \* who being asked, whether the Mountains of *Lampsacum* were to be at any Time Sea? Yes, says he, unless Time should fail. For he believed, that they were partly discovered, and partly made

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\* Προς τὸν ἑμπορίαν, εἰ τὰ ἐν Λαμψάκῳ ὄρη ἔσονται ποτὶ θάλατταν? φασὶν εἰπεῖν, εἰάν γὰρ ὁ χρόνος μὴ ἐπιλήθῃ.  
DIOD. LAERT. Lib. ii. Sect. 10.

made by the Ebbing of the Sea, (as we shall explain elsewhere) and that they should be overwhelmed and consumed by its Flowing. Wherefore the Ocean, not without Reason, was called by the Antients *Amphitrite*, because it environs, tears, and makes a Havock of the Earth. The Slowness of these Conversions carries a Face of Difficulty, when observed by some of the Learned; but it is by those who proceed slowly: Whereas, if the Observations are made by the more sprightly, most commonly they become neglected by all, if not finally entirely forgotten. Hence it is that Theophrastus dying, (according to the Relation of Tully) is said to have accused Nature, for having granted a long Life to Harts and Ravens, that did not want it; and such a Span to Men, to whom it would be of vast Consequence to live longer; and could their Days be lengthened, all Arts and Sciences would be brought to a Perfection, and Man's Life would be improved in all Kinds of Learning. He, therefore, complained, that Death seized him, when he had just began to have a glimmering Light of these

Ἀπὸ τῆς  
ἀμφιτρε-  
βειν ἢ ἀμ-  
φιτρεχεν.

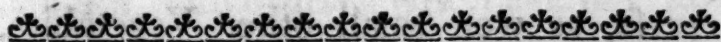
Tusc. Dis-  
put. Lib.  
3. Cap. 28.

*Things.* We examine not how just this Complaint is, neither do we deny the Truth of *Hippocrates's* Maxim, \**Life is short, but Art is long.* However, we are not entirely destitute of all Help to pass a Judgment upon the Equinoctial Motion, as it is evident to the Learned, that the same Points of the Earth turn no more towards the *Great Bear*, the † *Lesser Bear*, and other fixed Stars, which in the Time of *Hipparcus*, or even of *Ptolomy*, had such a Situation, to say nothing of the remarkable Changes of Shores, Islands, and other Parts of our Globe, occasioned by this Vicissitude. Far be it from me, that I should assert any thing, that is not proved by Experience and Reason, it is therefore then, that I reject every precarious Hypothesis and empty Conjecture, which are denied with a better Right than projected. I discard, in like Manner, and pass the same impartial Judgment upon Things granted, and not evident or proved, and all such Fallacies, on which

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\* "Ο βίος βραχύς ἡ δὲ τέχνη μακρὴ. Aphorism.  
J. I.  
† Or the Star in the Tail of the *Lesser Bear*.

which very often lies the whole Stress of a *Demonstration*.



## XIII.

**B**Y this Ebbing or Declination of the Sea, I spoke of (which we allow to be more easily proved from the long Continuance of Time, than from Observation) certain Bodies can be fully accounted for, especially Sea - Bodies, which are found in every Part of the Earth, and not only buried deeply, but also very often broken from huge Rocks, and the hardest Marble. That these are the real and identical Bones, Spoils, Remains of Fishes, and other Animals, the learned *Woodward*, after the Attempts of some others, has copiously demonstrated, a Man of great Penetration in these Studies, and deserving well of the learned World for his curious Observations, and for shewing that these are not Sports of Nature, nor Stones of their own Kind, nor terrestrial Fishes or Shells, as many others have idly dreamed. We are to form no other Judgment

ment of the Scraps of Vegetables buried the same Way. For all Species of Stones (as we hinted above) receive their Increase, as well as all other Vegetables, from a loose fluid Matter suitable to them, which Matter sometimes shuts up within itself the hard and small Bodies that perchance fall in its Way, or running into such Bodies, if hollow, and by Degrees petrifying therein, as in a Matrix, finally assumes their Form. Thus it is, that we must likewise explain the Origin of figured Stones, as the \* *Ecbites*, † *Concbites*, and all of the like Kind. *Esoterics* furnish us with a ready Explanation; but not the universal Deluge, such, as there never was, the Globe of the Earth still remaining, (among others, the famous *Stillingfleet*, late Bishop of *Worcester*, proving this clearly in his *Sacred Origins*) nor that ever it could in reality be effected by the Separation of Parts, whatever way any one should take to explain it. I say this, with a due Deference to the Learning and

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\* A precious Stone of a darkish green Colour, and somewhat like a Viper.

† Stones, I suppose, formed from the Shells of Fishes, and resembling Pearls.

and Reputation of *Burnet, Woodward, Whiston*, and others, who have not exactly understood the Narrative, or dived thoroughly into the Design of that wise Law-giver *Moses*, with regard to the Origin of Things, and the general Flood; not to say that the History of this *Ægyptian* Philosopher concerning the Rise, Fall, and intermediate Vicissitudes of Things, abridged afterwards by those that followed him, was superstitiously, or fillily, wrested from its genuine Signification by many, or vastly corrupted by idle Jugglers. As the Figuration of Stones is understood by the *Pantheists*, so also are the Representations of Plants, and other Things impressed upon Stones; but Trees digged out of heathy Grounds and marshy Places, are deservedly for the most attributed by them to Tempests, Inundations, Earth-quakes, and to Men who hewed them down, which I myself have very often found cut and burnt: This is evinced from proper Arguments, that cannot be now alledged; for we must not here go to the Bottom of Things, or descend to Particulars. Upon these (before recited) most solidly laid

As Apost.  
cap. vii.  
ver. 22.

Burnt and  
scorched  
towards  
the Roots,  
as the Bog  
Fir found  
in Ireland.

laid Foundations of the *immense and eternal Universe*, the *Pantheists* build their Philosophy, and imbellish it with all possible Perfections. A more subtil Explanation of Things, and the Solutions of Phænomenons are to be met with in our *Esoterics*, it being our Design to write at present Historically and not Physically.



## XIV.

**I**T will not be amiss to remark, as we go along, that the excellent \* Author, above quoted, upon *Diet*, (whom I judge to be not *Hippocrates*, but some one more antient) delivered in a few Words, like so many Oracles, the whole Doctrine of the Revolution of all Things, the Appearances remain-  
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\* Εἰ γὰρ καὶ μὴ Ἱπποκράτης ἐστὶν ἐκεῖνο τὸ βιβλίον, ἀλλ' Ζυρζῶν<sup>1</sup>, ἢ Φαῶντ<sup>2</sup>, ἢ Φιλισίαν<sup>3</sup>, ἢ Ἀριστ<sup>4</sup>, ἢ τιν<sup>5</sup> ἄλλ<sup>6</sup> τῶν παλαιῶν, εἰς πολλὰς γὰρ διαφέρεισιν αὐτὸ. Πάντες ἐκεῖνοι τῶν παλαιῶν ἀνδρῶν εἰσιν: ἐγὼ μὲν Ἱπποκράτης πρεσβύτεροι, τίνες δὲ συνηγμακῶδες αὐτῶν. GALEN. de visu in acutis morbis, Lib. I. Oper. Tom. 3. P. 43.

ing always the same. For after having reasoned upon the primary Elements of Nature, together with their infinite Concretions and Secretions, and deduced accurately from thence this Theorem, \* *Every Thing is to All, as All is to every Thing*, he pursues his Argument in the following Words, as if delivered from a Tripode: † *Each, and every Thing, as well divine as human, is turned up and down; Days and Nights have their Increase and Decrease, so also has the Moon; there's an Access of Fire and Water; ‡ the Sun too has various Appear-*

G ances,

• ἕκαστον πρὸς πάντα καὶ πάντα πρὸς ἕκαστον, τῷτο.  
Lib. 1. Sec. 1.

† Χρὸς δὲ πάντα, καὶ θεῖα καὶ ἀνθρώπινα, ἄνω καὶ κάτω ἀμειβομένα: ἡμέρη καὶ νύκτα ἐπὶ τὸ μῆκιστον καὶ ἐλάχιστον, ὡς καὶ τῇ σελήνῃ τὸ μῆκιστον καὶ τὸ ἐλάχιστον. Πυρὸς ἔφοδ' καὶ ὑδατ'. Ἡλι' ἐπὶ τὸ μακρότατον καὶ βραχυτάτον. Πάλιν ταῦτα, καὶ ὅ ταῦτα: φα' Ζηνὶ σκότ' Ἀδῃ, φα' Ἀδῇ σκότ' Ζηνι. Φοιτᾷ καὶ μελακινεῖτα, κεῖτα ὤδε, καὶ τὰδε κεῖσε, πᾶσιν ὥρην. Διαπρυσόμενα κεῖνα, τὲ τὰ τῶνδε, τὰ δὲ ταῦτα κεῖνων; καὶ ὅ ἄ μιν πρήσσουσιν ἢ διδάσιν, ὃ δὲ πρήσσουσι δοκέουσιν εἰδέναι, καὶ ὃ ἄ μιν ἑρῶσιν ὢ γινώσκουσιν: ἀλλ' ὅμως ἀντοῖσι πάντα γίνεσθαι δι' ἀνάγκην θεῖν, καὶ ἃ βουλονταί, καὶ με βουλονται. Φοιτῶντων δ' ἐκείνων ὤδε, καὶ τῶνδε κεῖσε, συμμιοζομένων τὲ πρὸς ἀλλήλας τὴν πεπραμένην μοῖρην ἕκαστον ἐκπαύρῃ, καὶ ἐπὶ τὸ μῆζον καὶ ἐπὶ τὸ μείον. Ibid.

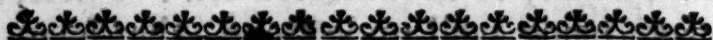
‡ That is to say, according to the right, oblique,

ances, with regard to us. Again, these, and not these : Light to Jupiter is Darkness to Pluto, and Light to Pluto is Darkness to Jupiter. Those come to, and are transposed here, these there, in all Times. Those pass over what belongs to these, and these what belongs to those; they know not what they do, but they seem to themselves to know what they do, and what they see they know not; but all Things are actuated in them by a divine Necessity, both what they will and what they nill. Now those coming here, and these there, and mingled through one another, every one of them satisfies its destined Fate, as well to more as to less. When once we know, that in this remarkable Passage by divine celestial Bodies, are understood, and by human terrestrial, that Pluto signifies the Centre of the Earth, or of every Globe, and Jupiter the

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or parallel Rotation of the Globe, it appears longer or shorter over our Horizon, or that by Solstices and Equinoxes, it produces the Vicissitudes of Seasons, and all other Changes that happen in our Globe. Whether this be a reasonable Interpretation of the Words *Sol ad longissimum & brevissimum*, must be left to the Determination of the ingenious Reader, the Translator confesses he could not fathom, to his Satisfaction, the Meaning of them,

the Surface, or circumfused Air: These, I say, being well understood, that Man will easily conceive all the rest, who, together with the mutual Access and Recess of *Moist* and *Dry*, or the Sea and Land, comprehends those Things I already inculcated, concerning the continued Declination of the Meridian Line, and consequently, concerning the not less continued, though almost imperceptible Change of the Axis of the Earth. All these Particulars duly considered, either with regard to the Variation of Particles always changing their Place, or with regard to the Constancy of never varying Appearances, the Condition of all the Globes in the infinite Ether, is alike; the Contemplation of which, is undoubtedly, not only the most agreeable, but also the most noble of all the Things that come within the Verge of true Philosophy.



## XV.

**T**HAT the Abettors of the *Universal Deluge, and general Conflagration*, should not complain, that nothing is granted them ; weighing Things in the Scales of *Heraclitus*,\* and using his Form of Expression, we give up to them what they desire, and yet we do not. We say, that the whole Earth was overwhelmed by Waters, and it was not ; and again, that all Waters shall be conquered by Fire, and shall not ; but that no preposterous Interpretation should be given to what we say, as it happened to that great Philosopher, though upon a different Matter, we shall set forth more manifestly our Sentiments. Wherefore we maintain, that, in reality, there's no Part of the Earth, but was some time or other covered by Sea, and that

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\* Θεοί, θνητοί τ' ἄνθρωποι, ἀθάνατοι ζῶντες τὸν ἐκείνων θάνατον, θνησκόντες τὴν ἐκείνων ζωὴν. Καὶ πάλιν, πολλαὶ τοῖς αὐτοῖς ἐμφαίνονται, εἴμεν τὲ καὶ οὐκ εἴμεν. HERACLIT. *de Allegor.* HOMER ; but another *Heraclitus*, an Interpreter of *Homer*, called by *Heraclitus*, the Philosopher *Obscure*, σκοτεινός, whose Words we already cited.

that there is no Part of the Sea, but will be, at length, possessed by the Earth; for *Siccity* or *Dryness* very often, among the Writings of the Antients, has the Signification of *Fire*, of which it is both the Property and Effect. In the so often quoted Books upon *Diet*, we several times meet with *Fire*, in the Sense of *Dry* or *Solid*, it being usual with Writers to put the Effect for the Cause. The most Antient of the *Hebrews*, without any Addition, used *Dry* for Earth, and the most antient *Greeks*, *Moist*, absolutely for *Sea*. \* So *Moses* spoke, so † *Homer*. As therefore there is an Access of *Dry*, so also there is a Recess of *Moist*, interchangeably succeeding each other, as well in a Macrocosm as Microcosm. The whole Earth, I say, was formerly buried under Water, and the whole Sea hereafter shall grow dry, or, which is the same, shall turn to Fire. From which Places misconstrued, and

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\* תִּרְאֶה רִיבֹשָׁה et appareat aridum, &c. *Gen.* i. 9, 10. Videatur etiam *Jon.* i. 9, & ii. 10. ac *Psal.* cxv. 5. item *Dan.* ii. 10.

† ἡλυθὼν ἐκ τριῶν. *Iliad* x. ver. 27.

and from the mysterious Words of the *Chaldeans* misunderstood, flowed the Prodigy of the *Universal* and *final Conflagration*. Now that any such thing, as that either an absolute Sway of Moist over Dry, or Dry over Moist, has ever universally been, or shall be, in one and the same time, or together, as it is said, and at once; we not only simply deny it, but we prove that it is by no means possible. We are not so silly as to credit *Deucalionean* Fables, and *Stoical* Dreams, neither do we allow the supposed Qualities of the *Peripatetics*, which generating like ones to themselves, can some time or other reduce, or rather change, all others into themselves. \* Two Theories are made out of these Qualities, upon the Permutation of the Four Elements, which are not Elements, as mixed, or, if they are simple, they are in no wise fit, as we before remarked, to expound the Varieties of Things, as neither is the Matter of *Des Cartes's* first, second, and third Elements. Nature

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\* Or rather the *Peripatetics*, by the Means of these Qualities, have botched up two Theories upon, &c.

ture opens a more ready way. Infinite, simple, and dissimilar Substances, or the primary Bodies of infinite Species, moveable and indivisible, make all the Mixtures of all Things, of which they themselves are the eternal, unexhausted, and immutable Matter. But the Concretions, that proceed from thence, as they have no other Production than the various Conjunctions of those Bodies, so they have no other Destruction than the Separation of these same Bodies, by whatever Cause this falls out to be so. Thus it need not be apprehended that Generation should at any Time fail, the first Substances remaining incorrupt, and there being always an Assent and Dissent of Parts; neither, in like Manner, is it to be dreaded, that any Contrariety, whatever finally it is, should convert into itself, or consume the other Parts of the *Universe*, as there can be no Division, much less Permutation of the first Bodies. Hence Chymists, alas! may despond of ever finding the Philosopher's Stone. Therefore a constant and perpetual Reciprocation of all possible mixed Bodies follows, by which  
nothing

nothing is truly destroyed in the *Universe*; but, as I above mentioned, every Thing changes only its Place; for which Reason, though a Creation out of nothing is looked upon, by the *Hebrew Cabalists*, and the Philosophers of other Nations, to be the Production of a Thing, both out of the Nothing of itself, and out of the Nothing of a pre-existing Subject, yet all Things can be said to be properly *created*; for all Things, as we have shewn, are so moved, as to make appear that there is a Process and Recess in *Infinitum*: And although the Series of Motions, and the Series of all Things is eternal, yet there is no Motion, no Thing eternal, but all Things are made anew, all Things are truly created. But of this elsewhere, now what follows.



## XVI.

**I**NASMUCH as (to return now into the Circle) Philosophy is divided by the *Pantheists*, as well as other ancient

tient Sages, into *External*, or popular and depraved ; and *Internal*, or pure and genuine ; no Discord arises among them, if every one of the *Brotherhood* professes the Heresy he sucked in with his Milk, (so it be not entirely false) or that, which has been any where established. They never enter into a Dispute upon scholastic Baubles, supposing that, in *indifferent Matters*, nothing is more prudent than the old Saying, *We must talk with the People, and think with Philosophers*. But should the Religion derived from one's Father, or enforced by the Laws, be wholly, or in some respects, wicked, villainous, obscene, tyrannical, or depriving Men of their Liberty, in such Case the *Brethren* may, with all the Legality in the World, betake themselves immediately to one more mild, more pure, and more free. They not only stedfastly assert and hold to a Liberty of Thought, but also of Action, detesting, at the same time, all Licentiousness, and are sworn Enemies of all Tyrants, whether despotic Monarchs, or domineering Nobles, or factious Mob-leaders. Many of them are to be met

H with

Φιλοσοφία  
ἐξωτερικὴ  
καὶ εὐωτε-  
ρικὴ.

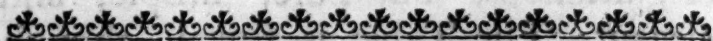
with in *Paris*, in *Venice* also, in all the Cities of *Holland*, especially at *Amsterdam*, and some (which is surprizing) in the very Court of *Rome*, but particularly, and before all other Places, they abound in *London*, and have placed there the See, and, as it were, the Citadel of their Sect. 'Tis plain, I speak not of the *Royal British Society*, nor of the *French Academy* of Virtuofos, nor of any such public Assembly. The PANTHEISTS, as I intimated, instituted moderate and honest Banquets, not luxurious and scandalous, not to please a nice and delicate Palate, but to bring together Friends, and relish the Sweets of Conversation. There is no carousing in their Society, no Gaming at Hazard or Dice, no Piping, Dancing, Singing, Sackbut-playing Females, no Stage Player's Entertainments, or farcical Buffooneries. Learned Discourses, and a-propos Jokes, are their Operas and Sweetmeats. These Suppers, in a Word, are not \**Apician*,

or

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\* *Apicius*, an Epicure, who wrote a Volume of Ways and Means to provoke Appetite, spent a large Estate on his Guts, and growing poor and despised, hanged himself. He lived in the Time of *Nero*,

or gluttonous, but pure, simple, and elegant: The Table is frugal, though neat, the Furniture indifferent, though clean, and the Brow often chearful, but never lowering. Towards the End, the Waiters and Servants, as so many profane and illiterate Persons, are shut out, and the doors being closely bolted, according to the Custom of the Antients, the *Brethren* variously converse upon various Topics. As the Bottle is in common to all, so also is Discourse. Some Question or other, besides the Arguments perhaps started, is proposed to be solved by the Assembly, as in the *Platonic Banquet*: Or, as in the *Zenophontic* each Person gives an Account of his Task, either imposed upon him by himself, or by others. They treat of serious and grave Things without Contention; of ludicrous and pleasant, without Levity: Important Disputes are entered upon, concerning the Knowledge of the most worthy Things, and from Matters indifferent arise agreeable Interludes.



## XVII.

AS to the Order that is observed in these Societies, they have a *President*, whose Authority is the same as that which was formerly enjoyed by the *Greeks* and *Romans*, upon a like Occasion. At every Meeting the Brethren of every respective Place are present, unless some or other of them is detained by Sickness, or is upon a Journey, or can alledge a reasonable Excuse for absenting himself. They have, which is most worthy to be related and known, *A Form of celebrating the Socratic Society*, divided into three Parts, and containing the Laws, Axioms, and Maxims of the Society. We shall soon present the Reader with a View of it. One Part is always read in every Meeting, the First usually, or the Last, the *President* solemnly reciting before, the rest answering, and sometimes bearing Chorus with him. Most is said alternatively, according to that Verse of *Virgil*, *Homer* first suggesting it,

— In

\* — In alternate Measures sing;

Alternate Measures please the Muses  
best. TRAPP.

But the whole *Form* is repeated on Solstices and Equinoxes, whose Conversions, by the Mediation and Influence of the Sun, produce the Vicissitudes of Seasons, and all other Changes that happen in our Globe. The whole *Form* is also read at other Times, especially upon the Admission of a new Brother, which is never done but by the unanimous Consent of all, although he can be discarded by a Majority of Votes. The *Presidents*, to make no room for Debates in Elections, follow the Order of their Admission into the Society, and in Meetings the late *President* speaks first, and the new One is the Steward of the Feast. They frequently interpret the *Philosophical Canon*, which is placed in the second Part of the *Form*, and deduce from it the most abstruse Theorems of Natural Philosophy, according

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\* Eclog. iii. v. 59. Alternis dicetis amant alterna  
Camœnæ. Μουσάων δ' αἰ δειδόν, ἀμειβομεναι ὅπι καλή.  
Il. i. ver. 604. Videatur et Hymen in APOL. v. 189.

according to the Sentiments of the antient *Socratics*: And it is not amiss, that it is adjusted to the Sentiments of the modern *Socratics*, to wit, the PANTHEISTS, or their *Brethren*, as appears from Propositions placed on the Margin, that none should make the least Scruple upon any Particular, to pass by in Silence (as I consult Brevity) other Interpretations of sublime Matters made by them. At stated Times they ruminate on the Law of Nature, that true and never deceiving *Reason*, (as it is exhibited in the last Part of the *Form*) by the Brightness of whose Rays they dispell all Darkness, exempt themselves from trifling Cares, reject all pretended Revelations, (for what Man of Sense doubts of true ones) explode forged Miracles, unreasonable Mysteries, ambiguous Oracles, and lay open all Deceits, Tricks, Fallacies, Frauds, old Wives Tales, whereby a thick Cloud envelops *Religion*, and a pitchy Night overspreads *Truth*. But the *Form* now presents itself.

THE



THE  
FIRST PART  
OF THE  
FORM  
Of CELEBRATING the  
SOCRATIC-SOCIETY;  
CONTAINING,  
The MORALS and AXIOMS of the  
SOCIETY.

---

The PRESIDENT speaks,  
May all Happiness await our Meeting.

The rest answer,  
We institute a *Socratic Society*.

PRES.

May Philosophy flourish.

RESP.

## PANTHEISTICON.

R E S P.

And the politer Arts.

P R E S.

Attend with Silence.

Let this Assembly, and all that is to be  
thought, spoke, and done therein, be  
consecrated to Truth, Liberty, Health,  
the triple Wish of the Wise.

R E S P.

Both now and for evermore.

P R E S.

Let us be called Equals and Brothers.

R E S P.

Companions too, and Friends.

P R E S.

Let us banish Strife, Envy, and Ob-  
stinacy.

R E S P.

Let us harbour Sweetness, Knowledge,  
and Politeness.

P R E S.

Let Jokes and Mirth be our Pleasures.

R E S P.

May the Muses and Graces be  
propitious.

P R E S.

We must not be bigotted to any  
one's Opinion.

R E S P.

R E S P.

No, not even to that of *Socrates* himself:

And let us detest all *Priest-craft*.

P R E S.

To make all Things, notwithstanding, the more authentic, by the Sanction of proper Authors, and the best of Men, (without intruding though, at the same time, upon the Rights of Liberty) hearken unto, beloved Companions, the Words of the most grave Cenfor *Marcus Porcius Cato*, related by *Marcus Tullius Cicero*, that renowned Father of his Country, in the thirteenth Chapter of the Book *De Senectute*.

R E S P.

We are therefore Votaries of Truth and Liberty, that we might rescue ourselves from Tyranny and Superstition.

P R E S.

‘ I always had,’ says *Cato*, ‘ the greatest  
 ‘ Veneration for Companions, and it  
 ‘ was therefore, in my Questorship, that  
 ‘ I instituted Fellowships on the Idean  
 ‘ Festivals of the *Great Mother*. I feast  
 ‘ with my Companions, but very so-  
 ‘ berly, as still there remained a certain  
 ‘ Heat of Age, which gradually cool-  
 ‘ ing, every thing daily became more  
 ‘ mild

Cic. de  
 Senect.  
 cap. 13.

Cybele.

I

Convivi-  
um.

Compota-  
tio, Con-  
cœnatio.

' mild and temperate. Moreover, I  
' esteem not so much Feasting for the  
' Pleasure it gives the Body, as for the  
' coming together and Conversation of  
' Friends. Our Ancestors justly called  
' the Sitting down of Friends at Table  
' an *Entertainment*, because it tended to  
' the cementing of social Life: The  
' Greeks who call it *Drinking and Sup-*  
' *ping together*, have not termed it so  
' well, inasmuch as, in that respect,  
' they seem to make the greatest Account  
' of what should be made the least.'

R E S P.

Let *Socrates* and *Plato* be praised,  
And *Marcus Cato*, and *Marcus Cicero*.

P R E S.

Let us discuss every Thing seriously,  
And fill up the Chasms of Discourse  
with diverting Stories.

R E S P.

Wittily, modestly, facetiously.

P R E S.

Let us search out, diligently, the Causes  
of Things, that we might live  
pleasantly, and die peaceably.

R E S P.

That free from all Fear,  
Neither

Neither elated by Joy, nor depressed by  
Sadness, we might always maintain  
an unshaken Constancy.

P R E S.

That we may also laugh to Scorn the  
Bugbears of the silly People, and the  
Inventions of crafty Knaves, let  
us sing an *Ennian* Strain.

P R E S. & R E S P.

' I value not a Straw the Augur *Marsus*,  
' Nor strolling Quacks, nor strolling For-  
' tune-tellers,  
' Nor *Isaac* Soothsayers, nor Dream-Ex-  
' pounders:  
' They are all an ignorant Pack of  
' Boobies,  
' Superstitious Prophets, shameless Con-  
' jurers,  
' Idle, crazy, poor Vagrants. — What  
' they themselves  
' Have no Faith in, others forsooth must  
' believe ;  
' From those, they promise riches to,  
' they crave a Groat,  
' Let them, then, from these Riches sub-  
' tract the Groat,  
' And restore the Remainder.' —

Idem de  
Divinat.  
Lib. 1.  
Cap. ult.

I 2

P R E S.

P R E S.

Hear still to (ye best of Friends) the same wise *Cato*, in the fourteenth Chapter of the same Book *De Senectute*, teaching as divinely after his Example.

R E S P.

To be healthful, chearful, and happy.

P R E S.

Idem de  
Senect.  
Cap. 14.

‘ I take a singular Pleasure (*says he*) in  
‘ the *Magisterys* that have been instituted  
‘ by our Predecessors ; and in the *Dis-*  
‘ *courses* that, according to antient *Cus-*  
‘ *tom*, are made by the *Steward of the*  
‘ *Feast* ; and in the *Cups*, as in *Zeno-*  
‘ *phon’s Banquet*, although small, \* yet  
‘ bedewed with *Liquor* ; and in a cool-  
‘ ing *Arbour* in the *Summer*, and in  
‘ the grateful *Vicissitude* of the *Sun’s*  
‘ *Warmth*, and that of a *Winter Fire*.  
‘ These *Pleasures of Life* I also seek  
‘ after, in my *Sabine Retirement*, and  
‘ constantly make one of the *Guests* at  
‘ the *Entertainments of my Neighbours*,  
‘ which we spin out till it is late in the  
‘ *Night*,

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\* *Rorantia* in the Text, may imply *Wine and Water* mixed, or simply *Water* ; but this answers not what *Horace* said of *Old Cato* : *Narratur & prisci Catonis sæpe mero caluisse Virtus.*

' Night, discoursing upon various To-  
' pics.

R E S P.

Let *Zenophon* be the Theme of our  
Praise;  
And the rustic *Sabines* the Subject of our  
Imitation.

P R E S.

Let us greatly feed our Minds;  
But sparingly our Bellies.

R E S P.

'Tis just, and good.

P R E S.

Let us toast the Graces.

R E S P.

Come, 'tis a sober Toast; and we shall  
drink it soberly.

END of the FIRST PART.



THE



**THE  
SECOND PART.**

**CONTAINING**

**The DEITY and PHILOSOPHY of the  
SOCIETY.**

---

**PRES.**

Keep off the prophane People.

**RESP.**

The Coast is clear, the Doors are shut,  
all's safe.

**PRES.**

All Things in the World are one,  
And one is All in all Things.

**RESP.**

What's All in all Things is GOD,  
Eternal and Immense,  
Neither begotten, nor ever to perish.

**PRES.**

# PANTHEISTICON.

71

P R E S.

In him we live, we move, and exist.

R E S P.

Every Thing is sprung from him,  
And shall be reunited to him,  
He himself being the Beginning, and  
End of all Things.

P R E S.

Let us sing a Hymn,  
Upon the Nature of the *Universe*.

P R E S. & R E S P.

- ‘ Whate’er This is, it animates all Things, Pacuvius  
apud Ci-  
cer. de Di-  
vinat. Lib.  
1. Cap. 57.
- ‘ Forms, nourishes, increaseth, creates;
- ‘ Buries, and takes into itself all Things:
- ‘ And the Same, of all Things is the
- ‘ Parent;
- ‘ From thence all Things, that receive a
- ‘ Being,
- ‘ Into the same are anew resolved.
- Sometimes the following.*
- ‘ All Things within the Verge of mor- Manil.  
Astronom.  
Lib. 1. ver.  
515.
- ‘ tal Laws
- ‘ Are changed. — All Climates in revol-
- ‘ ving Years
- ‘ Know not themselves; Nations change
- ‘ their Faces;
- ‘ But the World is safe, and preserves
- ‘ its All;
- ‘ Neither

## PANTHEISTICON.

- ' Neither increased by Time, nor worn  
 ' by Age :  
 ' Its Motion is not instantaneous,  
 ' It fatigues not its Course. — Always  
 ' the same  
 ' It has been, and shall be. — Our Fa-  
 ' ther's law  
 ' No Alt'ration, neither shall Posterity :  
 ' 'Tis GOD, who for ever is immutable.

## P R E S.

Cicero,  
 Tusc. Dis-  
 put. Lib.  
 v. cap. 2.

- ' PHILOSOPHY, thou Guide of Life !  
 ' thou Searcher out of Virtue ! thou Ex-  
 ' peller of Vice ! What, not only would  
 ' become of us, but even, what would  
 ' be the Life of Man without thee ?  
 ' Thou hast founded Cities, thou hast  
 ' gathered dispersed Mankind into a So-  
 ' ciety of Life. Thou hast united them  
 ' to each other, first by a Participation  
 ' of the same Abode, afterwards by  
 ' Wedlock, and finally, by a Commu-  
 ' nion of Letters and Words. Thou  
 ' hast been the Giver of Laws, and the  
 ' Mistress of Manners and Discipline.  
 ' We have recourse to thee, we implore  
 ' thy Aid, we devote ourselves entirely  
 ' to thee. One Day spent well, and  
 ' according to thy Dictates, is to be  
 pre-

' preferred to a prevaricating Immorta-  
 ' lity. Whose Riches should we rather  
 ' use than thine? Thou, I say, that  
 ' hast granted us *a perfect Tranquility*  
 ' *of Life*, and hast exempted us from  
 ' the *Terrors of Death*.'

R E S P.

REASON is the true and first Law,  
 The Light and Splendor of Life.

P R E S.

' Think not, (as ye often see re-  
 ' counted in Fables) that those who  
 ' have been guilty of wicked Actions,  
 ' are scared and agitated by the flaming  
 ' Torches of Furies. Every Man's  
 ' own Fraud, every Man's own Terror,  
 ' disturbs him most; every Man's own  
 ' Wickedness spurs him on to Madness;  
 ' his own bad Thoughts, and the Con-  
 ' science of his Mind fill him with dif-  
 ' mal Apprehensions. These are the  
 ' constant and domestic *Furies* of the  
 ' Wicked.'

Cicero in  
 Orat. pro  
 S. Roscio  
 Amerino.  
 cap. 24.

R E S P.

To lead a happy Life Virtue alone is  
 sufficient,  
 And is to itself an ample Reward.

K

P R E S.

## PANTHEISTICON.

P R E S.

What's Honest is the sole Good.

R E S P.

Neither is there any Thing useful but what is laudable.

P R E S.

Now, (dearly beloved *Brethren*) the Philosophical Canon is to be distinctly read, it must be weighed attentively, and must stand the Test of your Judgement.

R E S P.

As the Contemplation of the Nature of Things is agreeable, so also it is a most useful Science: By Attention, therefore, we shall weigh and judge.

P R E S.

Cicero  
Academ.  
Quest. lib.  
i, cap. 6,  
7.

\* ' The antient Philosophers, in order  
 ' to discuss what NATURE was, divided  
 ' it into two Things: The one *efficient*,  
 ' the other that which is *effected*. To  
 ' that which effects they supposed a  
 ' Force inherent, and to that which is  
 ' effected, a certain *Matter*; to both not-  
 ' with-

---

\* 1. *Force* is in reality *Motion*; for as there's no Force without Motion, so the whole Force of Matter exerts itself by Motion. *Body* is taken sometimes in a broad Sense for *Matter*; but it signifies for the most Part a certain Portion of Matter, made up of many simple Substances, so that Matter and Body are very often confounded.

‘ withstanding both inherent ; for *Mat-*  
‘ *ter* itself cannot cohere, unless con-  
‘ tained by some *Force*, nor *Force* with-  
‘ out some *Matter*, as every Thing is  
‘ compelled to be somewhere, the Re-  
‘ sult of both they called a *Body*, and as  
‘ it were a certain *Quality*.’

\* ‘ Some of these *Qualities* are *origi-*  
‘ *nal*, others *derived from them*. The  
‘ *Original* are of one Kind and Simple :  
‘ The *Derived from them* are various,  
‘ and of manifold Shapes. *Air, Fire,*  
‘ *Water* and *Earth* are therefore original,  
‘ and from them spring the *Forms of Ani-*  
‘ *mals*, and all those Things that are ge-  
‘ nerated from the Earth, wherefore they  
‘ are called *Beginnings* and *Elements*, of  
‘ which the *Air* and *Fire* have the Force  
‘ of *moving* and *effecting* the other Parts,  
‘ that of *receiving*, and, as it were, of  
‘ being *passive*, I mean the *Water* and  
‘ *Earth*.

K 2

‘ But

---

\* 2. The Air, Fire, Water, and Earth, are im-  
properly taken for Elements, as we have shewn in the  
*preliminary Dissertation*. The Water and Earth are  
not said to be passive, as if absolutely ever at rest ; but  
because Motion in them affects not alike the Senses,  
as in Fire and Air.

\* ' But they imagine a certain *Matter*  
 ' without any *Species*, and devoid of all  
 ' that *Quality* to be comprised in all,  
 ' out of which all Things are extracted,  
 ' and by which all Things are effected,  
 ' capable of receiving all, and imparting  
 ' to them all Kinds of *Changes*, under-  
 ' going also the same *Dissolution*, not  
 ' *Annihilation*, but rather a *Reproduction*  
 ' of Things into their own Parts, which  
 ' can be cut and divided in *infinitum*,  
 ' inasmuch as the minutest Thing in  
 ' Nature can suffer a Division.'

† ' What's moved, moves in *Spaces*;  
 ' which can be divided also in *infinitum*,  
 ' and as that *Force*, which we called *Qua-*  
 ' *lity*, is so moved and agitated up and  
 ' down, backwards and forwards, so must  
 ' likewise all and every Part of *Matter*;  
 ' and

---

3. The first *Matter* consists in all the indivisible  
 Particles of every *Species*, by whose Conjunction and  
 Disjunction, all mixed Bodies are made, these with-  
 out ceasing are resolved into one another, saving tho'  
 always the constituent Parts, which neither can be  
 divided nor annihilated.

† 4. The *Spaces* of Determinations, or Boundaries,  
 (though all Things are in a perpetual Motion, not  
 one point in the Universe being absolutely at rest,)  
 are the Cause that no *Species* of Motion is infinite,  
 although all Motions taken together can be properly  
 denominated an infinite *Allien*.

‘ and thus conjointly effect the Things  
 ‘ that are called *Qualia* : Out of which,  
 ‘ in every *coherent and continued Nature*,  
 ‘ with all its *Parts*, the *World* was made;  
 ‘ externally to which there’s no Part of  
 ‘ *Matter*, nor no *Body* existing.’

\* ‘ All the Things that are in the  
 ‘ World are *Parts* of the World, and  
 ‘ comprised in an *intelligent Nature*, en-  
 ‘ dowed with perfect *Reason*, and the  
 ‘ same *Eternal*; for there’s nothing  
 ‘ stronger to bring it to Destruction :  
 ‘ This Force they call the *SOUL* of the  
 ‘ World, as also a *MIND*, and perfect  
 ‘ *WISDOM*, and consequently *G O D*.’

† ‘ To this *REASON* they attribute, as  
 ‘ it were, a certain *prudent Knowledge* of  
 ‘ all the Things that are subject to it, and  
 ‘ there-

\* 5. The Parts of the Universe are either integrant, or constituent, no Void being placed between them, from whose Motions and Affections a truly divine Harmony arises, which cannot be dissolved by any stronger Cause, as none such exists out of the infinite Whole.

† 6. The Force and Energy of the Whole sometimes receives the Name of *Providence*, which so disposes celestial and terrestrial Things, that all are administered with the greatest Reason, and no room left for either Chance or Fortune, every Thing acting by a Liberty free from Co-action.

‘ therefore suppose, that first and principally it takes Care of celestial Things, and afterwards on Earth of what belongs to *Man* : This *Administration* is sometimes called by them *Necessity*, because nothing can happen contrary to what it has appointed, *as being a fatal and immutable Continuation of the everlasting Order*. Sometimes it is termed *Fortune*, because it executes many Things unexpectedly with regard to us, upon Account of the *Obscurity and our Ignorance of Causes*.’

R E S P.

The Nature of the Efficient, no more than that of the Effect, leaves us hereafter no room for Doubt.

P R E S.

We must set forth the Praises of the heavenly Origin of *Souls*, infused into the greatest and smallest.

P R E S. & R E S P.

Some think by these Appearances induc'd,  
That to the Bees an Energy divine,  
And Part of the celestial Mind, is giv'n;  
For that a God, diffus'd thro' all the Mass,  
Pervades the Earth, the Sea, and Deep of  
Air :

Hence

PANTHEISTICON.

77  
57

Hence Men, and Cattle, Herds, and savage Beasts,  
All at their Births receive ethereal Life ;  
Hither again, dissolv'd, they back return ;  
Nor Death takes place ; but, all immortal, fly  
To Heaven, and in their proper Stars  
reside.

*Virg. Georg. l. 4. v. 220. TRAPP.*



PRES.

## PANTHEISTICON.

P R E S.

Let us now make honourable mention  
of those Men and Women among the  
Antients, who taught or acted nobly.

R E S P.

That they may benefit us by their Ex-  
ample, as well as Learning.

P R E S.

The sacred  
Memory of

SELOMO  
THALES  
ANAXIMANDER  
XENOPHANES  
MELISSUS  
OCELLUS  
DEMOCRITUS  
PARMENIDES  
DICÆARCHUS  
CONFUCIUS  
CLEODULINA  
THEANO  
PAMPHILA  
CERELLIA  
HYPATIA

R E S P.

May it tend  
to our Ad-  
vantage.

SOCRATES, PLATO, XENOPHON, CATO, and CICERO,  
have been praised in the First Part of the FORM.

P R E S.

Let us praise all other philosophical  
Companies, and commemorate the Male  
and Female Votaries of Truth.

R E S P.

**PANTHEISTICON.**

28  
**81**

**RESP.**

Let the praise-worthy be praised and  
honoured.

**PRES.**

Let us toast the MUSES,

**RESP.**

Come, we'll drink it moderately.

**END of the SECOND PART.**



**L**

**THE**



THE  
THIRD PART:

CONTAINING  
The LIBERTY of the SOCIETY ;  
AND  
A LAW, neither deceiving, nor to be  
deceived.

---

PRES.  
We must always wish,  
That there should be a *sound Mind*, in a  
*sound Body*.  
And as *Life* is not to be laid down on a  
slight Pretext,  
So *Death* is never to be dreaded.

RESP.  
Nothing more is to be wished for.  
And to effect this, we must use our ut-  
most Endeavours.

PRES.

PANTHEISTICON.

79  
83

P R E S.

Let us therefore sing joyfully and tune-  
ably.

P R E S. & R E S P.

The Man in conscious Virtue bold, Hor. lib.  
Who dares his secret Purpose hold, iii. Od. 3  
Unshaken hears the Croud's tumultu-  
ous cries,  
And the impetuous Tyrant's angry Brow  
defies.

Let the loud Winds, that rule the  
Seas,

Their wild tempestuous Horrors  
raise;

Let Jove's dread Arm with Thunder  
rend the Spheres,  
Beneath the Crush of Worlds undaunted  
he appears. FRANCIS.

P R E S.

Among the Wise  
Mirth is more esteemed than Gain.

R E S P.

Mirth is the Characteristic of a Freeman,  
Sadness that of a Slave.

P R E S.

'Tis better to rule over none, than to  
be any Man's Slave.

L 2

R E S P.

## PANTHEISTICON.

R E S P.

One may live honourably without a *Servant* ;

But there's no living at any Rate with a *Master*.

P R E S.

But 'tis necessary to obey the Laws,  
For without them there's no Property,  
no Safety.

R E S P.

We are therefore *Servants* of the Laws,  
That we may be *Free*.

P R E S.

There's as wide a Difference between *Liberty* and *Licentiousness*.

R E S P.

As between *Liberty* and *Slavery*.

P R E S.

Hear, therefore, (noble Equals) consider  
with yourselves, and always shew in  
your Actions, the unerring Rule for liv-  
ing well, dying happily, and doing all  
Things properly. A Rule, I say, not  
to be deceived, and a Law never de-  
ceiving, to be delivered to you now, in  
the very Words, in which formerly  
*Marcus Tullius* inimitably expressed it.

R E S P.

R E S P.

With open Ears,  
And Hearts erect, we shall listen.

P R E S.

' Right Reason is the only *true Law*,  
' a Law befitting Nature, extended to  
' all, consistent with itself, and ever-  
' lasting. A Law that invites Men to  
' their Duty by commanding, and de-  
' ters from Fraud by forbidding. A  
' Law that commands or forbids not in  
' vain the Honest, and, on the contrary,  
' by commanding or forbidding moves  
' not the Dishonest.

Cic. de  
Repub.  
lib. iii.  
Lactant.  
lib. vi.  
cap. 8.

' 'Tis not lawful to \*obrogate this  
' Law, nor derogate any thing from it,  
' nor wholly abrogate it. Neither can  
' we, by the Senate or People, be ex-  
' empted from this Law.

' We are not to seek for any other  
' Explainer, or Interpreter of this Law,  
' but itself; it is not a different Law at  
' Rome, from what it is at Athens, nor  
' different now, from what it shall be  
' hereafter: But one and the same Law,  
' eternal

---

\* To propose the Enacting of a Law, contrary to  
a former, or some Clause thereof. The Sense of  
*Obrego*.

' eternal and immortal, has and shall  
' contain all Times and Nations.

' There shall be one, as it were, com-  
' mon Master and Ruler of All, that  
' GOD, the Inventor, Umpire, and  
' Giver of this Law: He who obeys  
' not this Law is his own Enemy, he  
' scorns the Nature of Man, and there-  
' fore shall undergo the greatest Punish-  
' ments, though he escapes all other  
' supposed ones.'

R E S P.

We are willing to be brought up, and  
governed by this Law,

Not by the lying,  
And superstitious Fictions of Men.

P R E S.

Laws framed by Men, are neither clear,  
nor universal;

Nor always the same, nor ever efficacious.

R E S P.

They are therefore useful to few, or  
Wholly to none.

Interpreters alone excepted.

P R E S.

Be still attentive.

De Divi-  
nat. lib. ii.  
cap. ult.

' SUPERSTITION, says Tully, (whose  
' Words are unquestionably true) over-  
' spreading

‘ spreading Nations, seized upon almost  
‘ the Minds of all, and took Possession  
‘ of the Weakness of Men. This is  
‘ evident from my Books upon the *Nature of the Gods*, and I have cleared it  
‘ up to my utmost, in this Dispute upon  
‘ *Divination*: For I flattered myself,  
‘ that I should conduce not a little to  
‘ my own particular Advantage, and  
‘ that of my Country, if I could find  
‘ a Means to root it out intirely. Not  
‘ that it should be understood, that by  
‘ destroying Superstition, Religion is also  
‘ destroyed, for it is a wise Man’s Business to uphold the Institutions of his  
‘ Ancestors, and retain their Rites and  
‘ Ceremonies; but what I intimate is,  
‘ that the Beauty of the World, and  
‘ Order of heavenly Things, force us to  
‘ confess, that there exists an excellent  
‘ and *Eternal Nature*, which should be  
‘ the Object of the Contemplation and  
‘ Admiration of all Mankind. Where-  
‘ fore, as the *Religion* is to be propa-  
‘ gated, that’s joined to the Knowledge  
‘ of *Nature*, so all the Roots of *Super-*  
‘ *stition* are to be plucked out, and cast  
‘ away.

R E S P.

R E S P.

The superstitious Man, asleep or awake,  
enjoys no Repose :

He lives not happily,

Nor dies securely,

Who, living and dying,

Is a Prey to silly Priests.

P R E S.

Whatever Time, Nature has allotted  
every Man for Life,

R E S P.

He should be satisfied with it.

P R E S.

He who dreads what cannot be avoided,  
can never possess a sedate Mind.

R E S P.

But he who fears not Death, because  
necessary, prepares a Safe-guard for  
a happy Life.

P R E S.

As our Birth brought us the Beginning  
of all Things, so shall our Death  
the End.

R E S P.

As nothing of these belonged to us be-  
fore our Birth, so nothing shall  
after Death.

P R E S.

He's as great a Fool who weeps ;

He

**PANTHEISTICON.**

89

He shall not be alive a thousand Years  
hence.

R E S P.

As he who weeps,  
That he has not lived to a thousand  
Years.

P R E S.

To Fame, and Custom only,  
Funeral Poms and Solemnities should  
be granted,

R E S P.

They are therefore to be despised by us;  
But not to be neglected.

P R E S.

Let's toast some Health.

R E S P.

Come.

P R E S.

My humble Service to the SOCIETY.

R E S P.

It shall go round in full Bumpers.

P R E S.

Let the new President give Orders for  
all other Particulars,

M

R E S P.

R E S P.

It shall be done.

Afterwards they feast temperately, *teaching one another and learning*, which is the Symbol and principal Scope of the Society.

END of the THIRD PART.



The



The two last Stanzas, taken from Horace, inserted in the last Part of the Form, are not always chanted, other Odes of the same Poet are also sung entirely, adapted to the various Circumstances of Times and Things, as it seems proper to the PRESIDENT. Such are those that are conducive to Wisdom, an even Temper, the Reformation of Life, Mirth and Innocence, as in a particular manner the following.

Vides ut alta stet nive candidum  
Quid dedicatum poscit Apollonem  
Nullus argento color est, avaris  
Æquam memento rebus in arduis  
Rectius vives, *Licini*, neque altum  
Eheu fugaces, *Postume*, *Postume*;  
Jam pauca aratra jugera regiæ  
Otium Divos rogat in patienti  
Non ebur neque aureum  
Odi profanum Vulgus, & arceo

Lib.1.Od.9.  
Ibid.Od.31.  
Lib.2.Od.2.  
Ibid.Od.3.  
Ibid.Od.10.  
Ibid.Od.14.  
Ibid.Od.15.  
Ibid.Od.16.  
Ibid.Od.18.  
Lib.3.Od.1.

- Ibid. Od. 2. Angustum, Amici, Pauperiem pati  
 Ibid. Od. 23. Cœlo supinas si tuleris Manus  
 Ibid. Od. 24. Intactis opulentior  
 Lib. 4. Od. 7. Diffugere nives, redeunt jam gramina  
 campis  
 Ibid. Od. 12. Jam veris comites, quæ mare temperant,  
 Epod. 2. Beatus ille qui procul negotiis,  
 Ibid. 12. Horrida tempestas cœlum contraxit &  
 imbres.



Ibid. 1. Od. 9.

Ibid. Od. 11.

Ibid. Od. 12.

Ibid. Od. 13.

Ibid. Od. 14.

Ibid. Od. 15.

Ibid. Od. 16.

Ibid. Od. 17.

Ibid. Od. 18.

Ibid. Od. 19.

Au

M 2



Of a Two-fold

# PHILOSOPHY OF THE PANTHEISTS,

That should be followed.

To which is subjoined,

A short DISSERTATION upon the Idea of  
the best and most accomplished MAN.

---

## I.



WE have, in the *preliminary Dissertation*, with as much Conciseness, as Perspicuity, discussed the Nature, Regulation, and Names of private *Societies*, or learned Entertainments among the *Greeks* and *Romans*; and, at the same time, we have not  
con-

concealed the State or Origin of the modern *Socratic Society*, which we made the chief Subject of our Discourse. By the extraordinary Form of this Society, now first brought to Light, any one may see plainly that the Manners of the *Brethren* are not morose, rather, polite and elegant, nay even devoid of all Vice and just Censure. Moreover the Laws of this agreeable Banquet, not less just than prudent, are to be learned; and the attractive Charms of Liberty, far remote from all Licentiousness, are to be thoroughly read, so much the more, as nothing is so prized by the *Brotherhood*, as not only the cultivating of Modesty, Continence, Justice, and all Kinds of Virtues themselves, but also of exciting others, as well by Words as Example, to their Practice. But they treat of all these human Things humanely. *You shall have Jokes without Gall, and Liberty not to be dreaded in the Morning, and no Restraint laid upon your Tongue.* You may perceive, that their Religion is simple, clear, easy, without Blemish, and freely bestowed, not painted over, not intricate, embarrassed, incomprehensible,

Martial.  
lib. 10.  
Epig. 48.  
*Accedent  
sine felle  
joci, nec  
mare ti-  
menda Li-  
bertas, &  
nil quod  
tacuisse  
velis.*

henfible, or mercenary; not luring Minds with silly Fables, and ensnaring them by the Filth, Inhumanity, or Ridicule of Superstition; not subservient, I say, to the private Advantage of any Family, or Faction, against the public Good; not scandalizing or railing at, much less disturbing or tormenting any Person or Persons, so that they be honest and peaceable Men. There is no Occasion to make a longer Discourse upon the Improvement of the Mind. The PANTHEISTS can deservedly be stiled the \* *Mysts* and † *Hierophants* of Nature; for as formerly the ‡ *Druids*, *Men of an elevated Genius, kept up to the Strictness of their brotherly Union, (as the Authority of Pythagoras has decreed) so also they were versed in the Knowledge of the most abstruse Things, and their Minds were lifted up by the Contemplation of the sublimest Mysteries.* The Socratic Companions strenuously ruminate upon the same Studies, for which the *Druids* and *Pythagorics* made themselves

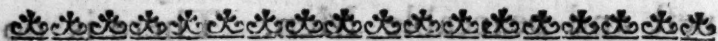
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\* Priests; those that are learned themselves, or instruct others in the Mysteries of Religion.

† An Interpreter of sacred Mysteries.

‡ Ammian. Marcellin. lib. 15. cap. 9.

selves so illustrious, both instituted Societies, yet the *Pantheists* allow not all their Words and Deeds; for where they depart from Truth, there we also depart from them, praising voluntarily what we approve of, and giving Thanks to those, by whose Labour we have in any Shape benefited ourselves.



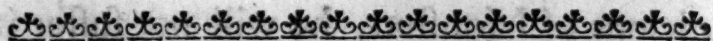
## II.

**B**UT perhaps it may be imputed as a Fault to the PANTHEISTS for embracing two Doctrines, the one *Exoterica*. *external* or popular; adjusted in some Measure to the Prejudices of the People, or to Doctrines publickly authorized for *Esoterica*. true; the other *Internal* or philosophical, altogether conformable to the Nature of Things, and therefore to Truth itself: And moreover for proposing this secret Philosophy, naked and entire, unmasked, and without any tedious Circumstance of Words, in the Recesses of a private Chamber, to Men only of consummate Probity and Prudence. But what Person, unless equally ignorant of the

the Disposition of the human Genius, and what's transacted in Nature, doubts that they act wisely? The Reason of what I say is manifest. For no Religion, no Sect, can brook a Contradiction, much less can endure that their Doctrines should be charged with Error or Falsity, and their Ceremonies with Vanity or Folly. All Things (an't please you) are sent down to them from Heaven, although they gape after earthly Desires. They are divine (if you credit them) and indispensably necessary for the Regulation of Life, although 'tis evident that they are human, empty also, and superfluous, and often monstrous Fictions: Nay even, for the most Part, destructive to the common and public Tranquility, as it appears to a Demonstration from daily Experience. Amongst so many various and disagreeing Opinions, if it is not possible that none of them should be true, at least it is impossible that more than one of them should be true: This is an acute Observation long ago made by *Tully, in discussing the Nature of the Gods.* Wherefore the PAN-  
Lib i. cap. 6.  
 THEITS, Persons of the strictest Moderation,

ration, behave towards frantic, foolish, and stubborn Men, as fond Nurses do towards their babbling Minions, who imbibe from them the pleasing Infatuation of imagining themselves Kings and Queens, that they are the only Papa and Mama's Pets, and that there are none so pretty and so fine as they. Those who flatter not Infants in these Trifles are odious and disagreeable to them. Those, on the other Hand, who do adhere not by Line and Level to the *exactly ad amissim.* Opinions of the Ignorant, though Adults, are abominated and ill used; their Inverteracy is brought to such a Pitch, that they deign not to keep them Company, they oblige them with no Office of Humanity, they would fain have them, whilst alive, prohibited Fire and Water, *banished.* and, when dead, eternally tormented. But as *Superstition* is always the same in Vigour, though sometimes different in Rigour, and as no wise Man's Attempt was amiss in rooting it out of the Minds of all Persons, which could not be compassed at any Rate; yet he'll use his Endeavours to do all that can be done, that is, by plucking out the Teeth and paring the  
 the

the Nails of this worst and most pernicious of Monsters, he will not suffer it at its Pleasure to hurt on every Side. It is to Men in Power, and Politicians actuated with this noble Disposition of Mind, that we are indebted for all the *religious Liberty*, that is any where now a Days to be met with, which has redounded not a little to the great Advancement of Letters, Commerce, and Civil Concord. Whereas, on the contrary, to the Superstitious, or pretended Worshippers of Supreme Powers, I mean, to spirit-haunted Enthusiasts, or scrupulously Pious, are owing all Feuds, Animosities, Mutinies, Mulcts, Rapines, Stigmates, Imprisonments, Banishments, and Deaths. Thus it necessarily must happen, *That one Thing should be in the Heart, and in a private Meeting; and another Thing Abroad, and in public Assemblies.* This Maxim has often been greatly in Vogue, and practised not by the Antients alone, for to declare the Truth, it is more in Use among the Moderns, although they profess it is less allowed.

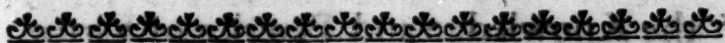


## III.

**H**AVING thus briefly established the two-fold Philosophy of the Antients, it will be no difficult matter to understand, that the PANTHEISTS, among so many different Sects in Vogue, and their mutual Scuffles, I wish not Massacres and Carnage, lead a peaceable Life, and neither hurried away by a Love for those, nor a Hatred for these, study the Safety of the Republick, and the common Good of Mankind, sworn Enemies of all Debates and Parties. If those who are going astray, are pleased to be put upon the right Road, they will courteously point it out to them; if they persist in their Error, they will, notwithstanding, friendly and from their Hearts exercise a Commerce of Life with them. They know, and lay it down for a Principle, that no Man is to be disdained or scorned upon Account of indifferent and harmless Opinions, and that whatever Nation or Religion he is of, his Company, for the Virtues and  
Excel-

Excellencies of his Mind, is to be fought for, and in no wise to be avoided, but for his Vices, and the Corruption of his Morals. Therefore a *Pantheist* will never punish or disgrace any Man for a mere Sentiment ; for Sayings, I say, or Actions that hurt no Man, neither will he advise or instigate others to defile themselves by such a notorious Piece of Villainy. Fraudulent Priests, or impotent silly Women, may stir up Magistrates against them, not able at the same time to lay any Crime to their Charge, or upbraid them with any Thing, except that they cannot solve their Objections, or because they live a Life more agreeable to the Dictates of Reason, and more uprightly than they themselves do. But none in a public Employ, or charged with the Interest of the Public, will give Ear to these brain-sick fantastic Persons, unless he is a Man blinded by Superstition, or, on the other Hand, a Slave to Ambition and filthy Gain, and consequently regardless of the Honour that is due to Virtue and Merit. As for the rest, the *Socratic Companions* laying no Stress upon

upon the Praise and Scandal of others, make it their total Endeavour to live after their own, and not another's Fancy, contented with their Lot : They correct their Hearts with virtuous Precepts, and embellish their Minds with Learning, the better, and with greater Ease, to be serviceable to themselves, their Friends, and all Persons ; to approach, moreover, (though they should never attain to it) with more Certainty, and nearer to that Perfection, which every good and learned Man is obliged to have at Heart, and wish for, either to acquire it for himself, or impart it to others. *Cicero*, to whom our Society is indebted for so many, and such excellent Things, towards the End of his First Book of *Laws*, has furnished us with *A distinct, and exact Idea of the best and most accomplished Man*. Let the Learned then read, and form themselves according to this Rule.



## IV.

‘ **H**E that knows himself, (says *Tully*) will first suppose that he has something Divine, and he will think in himself, that his Genius is consecrated like any Image of Worship; and he will always act and think in a Manner worthy of so great a Favour of the Gods.

Knowledge  
of one's  
self.

‘ And when he has thoroughly known, and wholly proved himself, he will understand how Nature has set him off for Life, and what considerable Means he has to obtain and acquire *Wisdom*, inasmuch as, at first, he imbibed in his Mind, an imperfect Knowledge of all Things, adorned by which, and guided by *Wisdom*, let him shew himself, according as his Soul makes a greater Progress towards Perfection, a better Man, and, as a necessary Consequence of his Goodness, let him contemplate his Happiness.

The Faculties of  
the Mind.

Ideas and  
Notions.

For

Ethics.

‘ For when his Mind, formed by  
 ‘ the Knowledge and Practice of Virtue,  
 ‘ has quitted its Fondness and Indul-  
 ‘ gence for the Body, has laid a Re-  
 ‘ straint upon Pleasure, as a Stain to  
 ‘ Beauty, has made void the Terrors of  
 ‘ Death and Pain, has entered into a  
 ‘ Society of Love with its own, has re-  
 ‘ puted all its own, whom Nature has  
 ‘ united by a mutual Benevolence, has  
 ‘ embraced the true Worship of the

Religion.

‘ Deity, and the Purity of Religion,  
 ‘ and has sharpened the Edge as well of  
 ‘ the Wit as Eyes, to choose Good and  
 ‘ reject the contrary, (which Virtue,  
 ‘ from its Forecast, is called *Prudence*),  
 ‘ What Situation can be said or thought  
 ‘ to possess a more extensive Happiness?

Phyicks.

‘ The same accomplished Man, when  
 ‘ with due Consideration he has taken a  
 ‘ View of the Heavens, Earth, Seas,  
 ‘ the Nature of all Things, the Causes  
 ‘ of their Generation, where they run  
 ‘ back again, when, and how, they  
 ‘ are to be dissolved, what is mortal and  
 ‘ perishable in them, what divine and  
 ‘ heavenly : When he has almost laid  
 ‘ hold of the *Being* that rules and go-  
 ‘ verns

' verns these Things, when he has dis-  
 ' covered himself to be not inclosed  
 ' within one Wall, the Native of any  
 ' circumscribed Place, but a Citizen of  
 ' the whole World, as one City: In Cosmo-  
polity.  
 ' this magnificent Appearance of Things,  
 ' and in this Contemplation and Know-  
 ' ledge of Nature, ye immortal Powers!  
 ' how well he shall know himself!  
 ' (an Advice imparted to us by the *Py-  
thean* Apollo) how he shall despise,  
 ' scorn, and repute as nothing, what  
 ' commonly is deemed the Height of  
 ' Pomp and Grandeur!

' As by a Kind of Rampire, he'll Logick.  
 ' fortify all these Particulars with staunch  
 ' Arguments, a just Discernment of  
 ' Truth and Falshood, and a certain  
 ' Science and Art of Understanding:  
 ' He'll know what Conclusions he is to  
 ' draw from his Premisses, and what is  
 ' repugnant to every Thing.

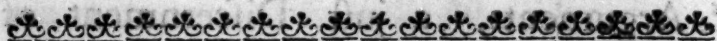
' As he's sensible, that he is born for Politics  
and Elo-  
quence.  
 ' civil Society, he will not only enter into  
 ' the Discussion of these Matters, by  
 ' the Subtilities of Dispute, but also by  
 ' a continued Discourse, by which he  
 ' may rule People, establish Laws,  
 ' O chastise

The Ad-  
ministra-  
tion of the  
Common-  
wealth.

History.

The  
greatest  
Wisdom.

‘ chastise the Wicked, defend the Good,  
‘ praise illustrious Men, deliver whole-  
‘ some Precepts and perswasive Encomi-  
‘ ums to his Citizens, exhort to Honour,  
‘ recall from Wickedness, comfort the  
‘ afflicted, and exhibit, by everlasting  
‘ Monuments, the Transactions and Or-  
‘ donances of the Brave and Wise, to  
‘ the indelible Disgrace of the Wicked.  
‘ Now as so many and such mighty  
‘ Things are perceivable in Man, by  
‘ those who are willing to know them-  
‘ selves, we must necessarily conclude,  
‘ that Wisdom is both their Parent, and  
‘ the Nurse that trains them up.’



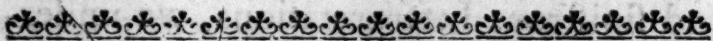
V.

**B**UT who is it, that would not be  
willing to be more wise and bet-  
ter? Who is it that could not? And  
where's the End of any Discipline, but  
to make Men wise and good? If it is  
deficient in these Respects, it seems to  
me for the greater Part useless, though  
not entirely for Ornament and Elegance  
Sake to be rejected. Wherefore the

PAN-

PANTHEIST become wise, or at least possessed of the next Degree to Wisdom, shall not, in the first Place, to his Prejudice, run counter to the received *Theology*, that in philosophical Matters swerves from Truth; neither shall he be altogether Silent, when a proper Occasion presents itself; yet he shall never run the Risque of his Life, but in Defence of his Country and Friends. As to the most Holy Maxims of the *Messias*, which are ever, and always to be professed, though without base Additions, and sinistrous Interpretations, we undertake not to speak of them here, the Place being foreign to them. Secondly, all the Truths that the *Pantheist* can with Safety disclose, as Politics, Astronomy, Mechanics, OEconomics, and such like, he shall not only not envy them to others, but even voluntarily communicate them, still never without a due Caution, because the Commonalty weighs most Things in the Scales of Opinion, and but very few in those of Truth. Finally, he shall exactly Estimate, and in the Silence of his Heart, meditate upon the more sacred Dogms, regarding

either the Nature of *God*, or of the *Soul*; and he shall not make the *Wicked*, nor the *Ignorant*, nor any, except the *Brethren* alone, or other ingenious, upright, and learned Men, Partakers of *Esoterics*. I am conscious to myself, that this Silence, and prudent Reservedness of Mind, will not be agreeable to all Persons; however the *PANTHISTS* shall not be more open, 'till they are at full Liberty to think as they please, and speak as they think.



## VI.

**P**ERHAPS, one more curious, than considerate, should ask, whether in Effect such a Society exists? Whether the Form we exhibited is there recited? Or rather, as some have projected for Models, the best of Kings, and the best regulated Commonwealths, so to the Image of the most agreeable and learned Society, all these Things have been framed concerning the *Pantheists*? Perhaps, good Sir, and what then, prithee, if the Thing is so? Figure to yourself, that

*Zenophon*  
in the *In-*  
*stitution of*  
*Cyrus*, and  
*Plato* in  
*his Repub-*  
*lic.*

that they are not true, notwithstanding you must acknowledge them to be probable. They are all consistent with themselves, as in the most undoubted Matters. Or, if you are willing to have a Mixture of Truth and Falshood, you may judge that those who read this *Socratic* Assembly, shall reap no less Advantage from it, than from the Chorus of *Horace*, as it commands Virtue, and forbids Vice.

*Bridles wild Rage, loves rigid Honesty,  
And strict Observance of impartial Laws,  
Sobriety, Security, and Peace,  
And begs the Gods to turn blind Fortune's  
Wheel,  
To raise the Wretched, and pull down the  
Proud.*

Art of  
Poetry, v.  
196.

Lord ROSSCOMMON.

If a Person in Poetry, or Painting, should frame to himself a Mistress adorned with all possible Beauties and Graces, though in reality he's not in the Possession of such a one, yet he will not be thought to be devoid of Love, or averse from Beauty: But to clear up  
the

the Matter in one Word, there are, undoubtedly, in several Places, not a few *Pantbeists*, who, according to the Custom of others, have their private Assemblies and Societies, where they feast together, and what is the sweetest Kind of Sauce, where they philosophise over it. Whether or no that *Form* or any *Part* of it is always, and every where recited among them, I leave undecided. for your Part, Reader, whoever you are, make use of it, and I heartily wish, that it may tend to your Advantage.



F I N I S.

